The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

OFFICE 37 PARK ROW (ROOM 20.)

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PETITION FOR EQUAL SUFFRAGE.

[Every person receiving a copy of this petition is earnestly desired to put it in immediate and thorough circulation for signatures, and return it signed, to the office of the Woman's Suffrage Association of America, 37 Park Row, Room 20, New York.]

To the Senate and House of Representatives, in Congress Assembled:

The undersigned citizens of the State of —— earnestly but respectfully request, that in any change or amendment of the Constitution you may propose, to extend or regulate Suffrage, there shall be no distinction made between men and women.

NAMES. | NAMES.

APPEAL FOR EQUAL SUFFRAGE.

In behalf of the Woman's Suffrage Association of America, we publish to-day in "The Revolution," and issue on sheets for circulation and signature, a Form of Petition to Congress in behalf of Equal Suffrage throughout the country for men and women.

It will be remembered that in August last we made similar appeal, limited at that time to the District of Columbia.

We are now assured that at the opening of Congress next month, a vigorous movement will be made *"for a Constitutional Amendment, providing for Universal Manhood Suffrage, in all the States."* We now wish to press our demand that *womanhood* also be recognized in the proposed enlargement of suffrage and citizenship.

Woman's capacity to participate in the affairs of government is no longer questioned among honest and intelligent men. It is a fearful satire and slander to question it, in presence of hundreds of thousands of male voters, north, south, east and west, of many colors and races, who do not know even the alphabet of any human language under heaven.

That woman is taxed equally with man on her property and earnings, and held amenable to every law; that she is punished by fines, imprisonments and death, is equally well known and admitted. And it is farther satire and slander of both her intellectual and moral sense to say that under such circumstances she does not wish to vote. Fear may at times induce her to say she does not, as slaves would deny in presence of their masters that they wished to be free. But they did not deny it to General Sherman, as his bugles sounded their emancipation over the southern plains, from Chattanooga to Charleston.

As a member of the body social and politic, woman is bound too, not as a right alone but as an obligation, in every way to guard its interests and seek its welfare.

Woman was not always admitted to full membership in the Church. Now she is solemnly urged to unite with it *as a duty,* if not a privilege. Certainly no less, and for even better reasons, is it her duty to be an active power in the government of her country.

The present is the most favorable opportunity ever presented to press the obligation upon woman, and upon man also, who by force withholds from her, her natural, inalienable and inextinguishable rights.

We therefore present to-day with confidence as well as hope, this earnest appeal. We shall distribute the Form of Petition as widely as possible. Any persons wishing for it, but who do not receive it immediately, are earnestly desired to copy from "The Revolution," or send to our Headquarters for a supply.

Let no time be lost. Let every man, woman, child even, old enough to co-operate, and whose heart is in the cause, lend a helping hand in circulating these petitions. Become self-constituted committees for the good work. Wait for no appointment, no helpers, even. One, with a settled, sanctified purpose, laboring in the interests of truth and of justice, becomes a host. Thus armed and commissioned, one shall chase a thousand, and two put ten thousand to flight.

These are days of mighty energy and activity, in every department of human effort. Let us not mistake, nor be behind our time. We work for no one nation, no one generation. Our cause is commensurate with humanity, wide as all habitable space, lasting as all time. Let us appreciate our sublime calling, and act in all things worthy thereof.

In behalf of the Woman's Suffrage Association of America.

Elizabeth Cady Stanton,
Abby Hopper Gibbons,
Mrs. Horace Greeley,
Susan B. Anthony,
Elizabeth Smith Miller.
Central Committee.

New York, 37 Park Row, Room 20, Nov. 17, 1868.

Agitation.—Olive Logan says truly that agitation killed slavery, agitation is in a fair way to provide votes for women; and who knows but agitation may serve to get justice done the subject of American dramatic authorship?

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER XII.

ON NATIONAL EDUCATION.

THE good effects resulting from attention to private education will ever be very confined, and the parent who really puts his own hand to the plough, will always, in some degree, be disappointed, till education becomes a grand national concern. A man cannot retire into a desert with his child, and if he did, he could not bring himself back to childhood, and become the proper friend and play-fellow of an infant or youth. And when children are confined to the society of men and women, they very soon acquire that kind of premature manhood which stops the growth of every vigorous power of mind or body. In order to open their faculties they should be excited to think for themselves; and this can only be done by mixing a number of children together, and making them jointly pursue the same objects.

A child very soon contracts a benumbing indolence of mind, which he has seldom sufficient vigor to shake off, when he only asks a question instead of seeking for information, and then relies implicitly on the answer he receives. With his equals in age this could never be the case, and the subjects of inquiry, though they might be influenced, would not be entirely under the direction of men, who frequently damp, if not destroy abilities, by bringing them forward too hastily; and too hastily they will infallibly be brought forward, if the child be confined to the society of a man, however sagacious that man may be.

Besides, in youth the seeds of every affection should be sown, and the respectful regard which is felt for a parent is very different from the social affections that are to constitute the happiness of life as it advances. Of these, equality is the basis, and an intercourse of sentiments unclogged by the observant seriousness which prevents disputation, though it may not enforce submission. Let a child have ever such an affection for his parent, he will always languish to play and chat with children; and the very respect which he entertains, for filial esteem always has a dash of fear mixed with it, will, if it do not teach him cunning, at least prevent him from pouring out the little secrets which first open the heart to friendship and confidence, gradually leading to more expansive benevolence. Added to this, he will never acquire that frank ingenuousness of behavior which young people can only attain by being frequently in society, where they dare to speak what they think; neither afraid of being reproved for their presumption, nor laughed at for their folly.

Forcibly impressed by the reflections which the sight of schools, as they are at present conducted, naturally suggested, I have formerly delivered my opinion rather warmly in favor of a private education; but further experience has led me to view the subject in a different light. I still, however, think schools, as they are now regulated, the hot-beds of vice and folly, and the knowledge of human nature, supposed to be attained there, merely cunning selfishness.

At school, boys become gluttons and slovens, and instead of cultivating domestic affections, very early rush into the libertinism which destroys the constitution before it is formed; hardening the heart as it weakens the understanding.

I should, in fact, be averse to boarding-schools, if it were for no other reason than the unsettled state of mind which the expectation of the vacations produces. On these the children's thoughts are fixed with eager, anticipating hopes, for at least, to speak with moderation, half of the time, and when they arrive they are spent in total dissipation and beastly indulgence.

But, on the contrary, when they are brought up at home, though they may pursue a plan of study in a more orderly manner than can be adopted, when near a fourth part of the year is actually spent in idleness, and as much more in regret and anticipation; yet they there acquire too high an opinion of their own importance, from being allowed to tyrannize over servants, and from the anxiety expressed by most mothers, on the score of manners, who, eager to teach the accomplishments of a gentleman, stifle, in their birth, the virtues of a man. Thus brought into company when they ought to be seriously employed, and treated like men when they are still boys, they become vain and effeminate.

The only way to avoid two extremes equally injurious to morality, would be to contrive some way of combining a public and private education. Thus to make men citizens, two natural steps might be taken, which seem directly to lead to the desired point; for the domestic affections, that first open the heart to the various modifications of humanity would be cultivated, whilst the children were, nevertheless, allowed to spend a great part of their time, on terms of equality, with other children.

I still recollect, with pleasure, the country day-school; where a boy trudged in the morning, wet or dry, carrying his books and his dinner, if it were at a considerable distance; a servant did not then lead master by the hand, for, when he had once put on coat and breeches, he was allowed to shift for himself, and return alone in the evening to recount the feats of the day close to the parental knee. His father's house was his home, and he was ever fondly remembered; nay, I appeal to some superior men who were educated in this manner, whether the recollection of some shady lane where they conned their lesson; or, or of some stile, where they sat making a kite, or mending a bat, has not endeared their country to them?

But, what boy ever recollected with pleasure the years he spent in close confinement, at an academy near London? unless, indeed, he should by chance remember the poor scarecrow of an usher whom he tormented; or, the tartman, from whom he caught a cake, to devour it with the cattish appetite of selfishness. At boarding schools of every description, the relaxation of the junior boys is mischief; and of the senior, vice. Besides, in great schools, what can be more prejudicial to the moral character, than the system of tyranny and abject slavery which is established amongst the boys, to say nothing of the slavery to forms which makes religion worse than a farce? For what good can be expected from the youth who receives the sacrament of the Lord's supper, to avoid forfeiting half-a-guinea, which he probably afterwards spends in some sensual manner? Half the employment of the youths is to elude the necessity of public worship; and well they may, for such a constant repetition of the same thing must be a very irksome restraint on their natural vivacity. As these ceremonies have the most fatal effect on their morals, and as a ritual performed by the lips, when the heart and mind are far away, is not now stored up by our church as a bank to draw on for the fees of the poor souls in purgatory, why should they not be abolished?

But the fear of innovation, in this country, extends to everything. This is only a covert fear, the apprehensive timidity of indolent slugs, who guard, by sliming it over, the snug place, which they consider in the light of an hereditary estate; and eat, drink, and enjoy themselves, instead of fulfilling the duties, excepting a few empty forms, for which it was endowed. These are the people who most strenuously insist on the will of the founder being observed, crying out against all reformation, as if it were a violation of justice. I am now alluding particularly to the relics of popery retained in our colleges, where the Protestant members seem to be such sticklers for the established church; but their zeal never makes them lose sight of the spoils of ignorance, which rapacious priests of superstitious memory have scraped together. No, wise in their generation, they venerate the prescriptive right of possession, as a strong hold, and still let the sluggish bell tingle to prayers, as during the days, when the elevation of the host was supposed to atone for the sins of the people, lest one reformation should lead to another, and the spirit kill the letter. These Romish customs have the most baneful effect on the morals of our clergy; for the idle vermin who two or three times a day perform, in the most slovenly manner, a service which they think useless, but call their duty, soon lose a sense of duty. At college, forced to attend or evade public worship, they acquire an habitual contempt for the very service, the performance of which is to enable them to live in idleness. It is mumbled over as an affair of business, as a stupid boy repeats his task, and frequently the college cant escapes from the preacher the moment after he has left the pulpit, and even whilst he is eating the dinner which he earned in such a dishonest manner.

Nothing, indeed, can be more irreverent than the cathedral service as it is now performed in this country, nor does it contain a set of weaker men than those who are the slaves of this childish routine. A disgusting skeleton of the former state is still exhibited; but all the solemnity that interested the imagination, if it did not purify the heart, is stripped off. The performance of high mass on the continent must impress every mind, where a spark of fancy glows, with that awful melancholy, that sublime tenderness, so near a-kin to devotion. I do not say that these devotional feelings are of more use, in a moral sense, than any other emotion of taste; but I contend, that the theatrical pomp which gratifies our senses is to be preferred to the cold parade that insults the understanding without reaching the heart.

Amongst remarks on national education, such observations cannot be misplaced, especially as the supporters of these establishments, degenerated into puerilities, affect to be the champions of religion. Religion, pure source of comfort in this vale of tears! how has thy clear stream been muddied by the dabblers, who have presumptuously endeavored to confine in one narrow channel the living waters that ever flow toward God—the sublime ocean of existence! What would life be without that peace which the love of God, when built on humanity, alone can impart? Every earthly affection turns back, at intervals, to prey upon the heart

that feeds it; and the purest effusions of benevolence, often rudely damped by men, must mount as a free-will offering to Him who gave them birth, whose bright image they faintly reflect.

In public schools, however, religion, confounded with irksome ceremonies and unreasonable restraints, assumes the most ungracious aspect: not the sober, austere one that commands respect whilst it inspires fear; but a ludicrous cast, that serves to point a pun. For, in fact, most of the good stories and smart things which enliven the spirits that have been concentrated at whist, are manufactured out of the incidents to which the very men labor to give a droll turn who countenance the abuse to live on the spoil.

There is not, perhaps, in the kingdom, a more dogmatical or luxurious set of men, than the pedantic tyrants who reside in colleges and preside at public schools. The vacations are equally injurious to the morals of the masters and pupils, and the intercourse, which the former keep up with the nobility, introduces the same vanity and extravagance into their families which banish domestic duties and comforts from the lordly mansion, whose state is awkwardly aped on a smaller scale. The boys, who live at a great expense with the masters and assistants, are never domesticated, though placed there for that purpose; for, after a silent dinner, they swallow a hasty glass of wine, and retire to plan some mischievous trick, or to ridicule the person or manners of the very people they have just been cringing to, and whom they ought to consider as the representatives of their parents.

Can it then be a matter of surprise that boys become selfish and vicious who are thus shut out from social converse? or that a mitre often graces the brow of one of these diligent pastors?

The desire of living in the same style, as the rank just above them, infects each individual and every class of people, and meanness is the concomitant of this ignoble ambition; but those professions are most debasing whose ladder is patronage; yet out of one of these professions the tutors of youth are in general chosen. But, can they be expected to inspire independent sentiments, whose conduct must be regulated by the cautious prudence that is ever on the watch for preferment?

So far, however, from thinking of the morals of boys, I have heard several masters of schools argue that they only undertook to teach Latin and Greek; and that they had fulfilled their duty by sending some good scholars to college.

A few good scholars, I grant, may have been formed by emulation and discipline; but, to bring forward these clever boys, the health and morals of a number have been sacrificed.

The sons of our gentry and wealthy commoners are mostly educated at these seminaries, and will any one pretend to assert that the majority, making every allowance, come under the description of tolerable scholars?

It is not for the benefit of society that a few brilliant men should be brought forward at the expense of the multitude. It is true that great men seem to start up, as great Revolutions occur, at proper intervals, to restore order and to blow aside the clouds that thicken over the face of truth; but let more reason and virtue prevail in society and these strong winds would not be necessary. Public education, of every denomination, should be directed to form citizens; but if you wish to make good citizens, you must first exercise the affections of a son and brother. This is the only way to expand the heart; for public affections, as well as public virtues, must ever grow out of the private character, or they are merely meteors that shoot athwart a dark sky, and disappear as they are gazed at and admired.

Few, I believe, have had much affection for mankind who did not first love their parents, their brothers, sisters, and even the domestic brutes whom they first played with. The exercise of youthful sympathies forms the moral temperature; and it is the recollection of these first affections and pursuits that gives life to those that are afterwards more under the direction of reason. In youth, the fondest friendships are formed, the genial juices mounting at the same time, kindly mix; or, rather the heart tempered for the reception of friendship is accustomed to seek for pleasure in something more noble than the churlish gratification of appetite.

In order, then, to inspire a love of home and domestic pleasures, children ought to be educated at home, for riotous holidays only make them fond of home for their own sakes. Yet, the vacations, which do not foster domestic affections, continually disturb the course of study, and render any plan of improvement abortive which includes temperance; still were they abolished, children would be entirely separated from their parents, and I question whether they would become better citizens by sacrificing the preparatory affections, by destroying the force of relationships that render the marriage state as necessary as respectable. But if a private education produces self-importance, or insulates a man in his family, the evil is only shifted, not remedied.

(To be Continued.)

VOTING OF VINELAND WOMEN.

VINELAND, N. J., Nov. 5, 1868.

AT a meeting of women held the week before election, a unanimous vote was taken that we would go to the polls on the 3d of Nov. Subsequently, John Gage, chairman of the Woman Suffrage Association of Vineland, called a meeting of men and women on the 2d of November. Though the day was an inclement one, there was a good attendance. A number of earnest men as well as women addressed the audience. Among them were Colonel Moss, of Missouri, and Jas. M. Scovel, of Camden, N. J., State Senator, who strengthened and animated us by their words of earnest eloquence and zeal in the cause of Woman Suffrage.

At 7½ a.m., on November 3d, John and Portia Gage and myself entered Union Hall, where the judges of election had already established themselves for the day. Instead of occupying the centre of the platform, and spreading themselves as widely as possible, they had taken one side of it, apparently for the purpose of leaving us room enough on the other. Silently thanking them in our souls, we seated ourselves in chairs brought for the occasion; when one gentleman placed a small table for our use. Another inquired if we were comfortable, and the room sufficiently warm?

"Truly," we thought, "this does not look like a very terrible opposition."

As time passed, there came more of men and women into the Hall. Quite a number of the latter presented their votes first, at the table where those of men were received. When they were rejected, and this was done with politeness, they were taken to the other side of the platform, and deposited in our box. Shall I describe this box? It is twelve inches long and six wide; originally a grape-box. Very significant of Vineland, you say.

Soon there came to the aid of Mrs. Gage and myself, a blooming and beautiful young lady, Estelle Thomson, who, with much of grace and dignity, sat there throughout the day, recording the names of the voters. It would have done you good to have witnessed the scene. Margaret Pryor, who is better known to you perhaps than to many of your readers, as one whose life has been active in the cause of freedom for the negro and for woman; a charming old lady of eighty-four years, yet with the spirit, elasticity and strength of one of thirty-five, sat there in her nice Quaker bonnet by the side of Miss Thomson a great part of the day. Sarah Pearson, also advanced in years and eminent for her labors of love for the suffering and oppressed everywhere, with her peculiarly delicate organization and sweet and placid countenance, remained with us till the last moment.

But there was no lack of friends and supporters. Men, as well as women, gave us the light of their countenances and the benediction of their souls. The platform was crowded with earnest, refined, intellectual women, who felt that it was good for them to be there. One beautiful girl said, in my hearing, "I feel so much stronger for having voted."

The vote of no one was taken unless she was twenty-one years of age, though quite a number of girls plead for the privilege, almost with tears. One young lady, an invalid, said to her physician:

"You must make me well enough to go to that Hall and vote."

"It will be impossible for you to do it," he replied, "unless you are carried there."

Thus you see "women do not want to vote!'

A number of boys smoked, to show their independence of their mothers, I suppose. These were rebuked by the men, and requested to leave with their cigars. And yet there was not so much of this annoyance as we frequently have in a depot or post-office. The scene sometimes, as viewed from the platform, was peculiarly interesting. Others thought so also, and before we were aware, we found the tube of an artist pointed at us.

One circumstance was especially delightful. At different times in the afternoon, four colored women came into the Hall and cast their votes. They were received with cheers by the crowd, and with a warm welcome by us. On being asked if they would vote the republican or democratic ticket, they all replied, "O, we go for Grant!"

It was pleasant to see husbands and wives enter the Hall together, only they had to separate, one turning to the right hand, and the other to the left, when no separation should have taken place.

Some women spent the day in going after their friends and bringing them to the Hall. Young ladies, after voting, went to the homes of their acquaintances, and took care of their babies, while they came out to vote. Will this fact lessen the alarm of some men for the safety of the babies of enfranchised women on election day? One lady of refinement and aristocratic birth brought her little girl of ten years with her, and I assure you it did the men good as well as us. They said they never had so quiet and pleasant a time at the polls be ore,

though it is always more quiet here than in many other towns, because the sale of ardent spirits is forbidden.

John Gage—bless his dear soul—identifies himself completely with this glorious cause, and labors with an earnestness and uniformity of purpose that are truly charming. He brings the weight of his influence to bear in our favor. His team was out all day, bringing women to vote, half a dozen at a time, while his personal efforts were unremitting and eminently successful. He and his noble wife, Portia, seem to be indeed one in thought and action. Some time ago, he sent a pledge to the candidates for office in this state. By signing it, they promise to sustain the cause of Woman Suffrage by every means in their power. Nixon, candidate for the Senate, signed it last year. House, candidate for the Assembly, signed the pledge at the eleventh hour, and though he lost two of our votes in consequence, yet he, too, is elected. Thus we have, at least, three public men in New Jersey pledged to sustain the Woman Suffrage cause. We think it is time to say to candidates for office:

"You tell us we have a good deal of influence, and ask us to exert it for your election. We will do so, if you will promise to advocate our cause. If you do not, we will oppose your election."

The result of the ballots cast by the women of Vineland is this: For President—Grant, one hundred and sixty-four; Seymour, four; E. Cady Stanton, two; Fremont, one; and Mrs. Gov. Harvey, of Wis., one.

The President of the Historical Society of Vineland, S. C. Campbell, has petitioned for our ballot-box and list of voters, to put into its archives. He will probably get them.

A gentleman said to me last week:

"What is the use of your doing this? Your votes will count nothing in the election."

"It will do good in two ways," I replied. "You say there will not be five women there. It will show you that you are mistaken; that women do want to vote, and it will strengthen them for action in the future."

Both these ends have been accomplished; and on the 12th inst. we are to meet again, to consider and decide what to do about the taxation that is soon coming upon us.

E. A. Kingsbury.

CONCERNING THE NAMES OF WOMEN.

To women who hold the theory that they are independent, thoughtful beings, able to support themselves, and something more than the pets and playthings of men, I have a suggestion to offer.

It would be more dignified, and sound much better in coming before the public, if women would give their christian names in full, without disfiguring them with any of the diminutives that are so fashionable and common. Elizabeth is a stately name; but Lizzie is suggestive of one who is weak and dependent, however lovely she may be. Catharine is beautiful and strong but Katie or Kittie!—what a burlesque on the orginal name. So with all pet or nick names. Who could imagine Miss Anthony doing so ridiculous a thing as to call herself Susie? Think of Hattie Stowe or Maggie Fuller! One Kansas paper had the hardihood to nick name Mrs. Stanton, Liz., but it produced a tremendous recoil on the editor's lead. How ridiculous would men appear in public or in business life with their names thus belittled? Wouldn't Sandy T. Stewart sound well as a merchant prince? or Johnny C. Green or Willie E. Dodge? True, we can say Andy Johnson and feel that it is appropriate, but think of Lyssie Grant or Cumpy Sherman, or Phillie Sheridan or Sammy Chase! Men don't want their names minced or belittled as if they were babies. So give us your full names, ladies; it will add dignity and strength to all you say or do. One of the correspondents of "The Revolution" signs herself Lizzie Leavenworth, M.D. Now I shall never take any of her medicines—not one single homœopathic pill of it—till she calls herself Elizabeth. I feel relieved now, and remain yours sincerely,

Helen.

MARRIAGE AND DIVORCE.

BY THE WIFE OF A PRESBYTERIAN MINISTER.

I have read with the greatest interest an article with the above title in "The Revolution" of Oct. 22d, written by Mrs. Stanton, and to all that she says I wish to respond with a hearty Amen.

For many years it has been my privilege and my pleasure to labor with my husband for the welfare of his people. In the position of pastor's wife, it has been my fortune to win the confidence of many abused and miserable wives; and oftentimes they have come to me for sympathy and advice. I have heard tales of woe alike from the lips of youth and beauty, and the haggard, toil-worn and prematurely old—bond slaves of the drunkard and the debauchee. As I have pondered upon their miseries and tried to devise means to help them, I have seen no relief short of immediate and unconditional release from their husbands. But when I have proposed this to any of these suffering women, they have plied me with perplexing and unanswerable questions till I have felt myself utterly overcome, confounded, and appalled as I realized their awful enthrallment. "I cannot get any share of our property and how shall I support myself? The law will take away my children and give them to their father! Society will consider me disgraced! My children will be disgraced! Who will care for my little ones?" Who could answer questions like these?

The image of one poor woman, a member of our church, I shall carry with me through life. She was so pretty, so intelligent, the wife of a mechanic who had a lucrative trade. Accident discovered to me that her husband often became intoxicated and abused her, and squandered their property; and when she saw that I knew it, she told me all. Oh what a tale of horror! She gave birth to a child nearly every year. One of her children her husband crippled by his violence, when it was an infant, so that it would never be able to walk. Once he so abused her, when near her confinement, as to cause the premature birth and death of her child. All this in respectable society, remember; for the poor woman had one decent suit of clothes saved from her wedding wardrobe in which she appeared in public and came to church on Sabbath. How long she struggled to keep up appearances and make people believe that all was right! but finally she went back to her people with shattered health and four or five little children without a cent to support them.

There must be some way to reform this awful abuse of marriage. Our law-makers cannot see how? Well, when women get the ballot—as they will—they will show them. Power and real sympathy for abused women will discover a way or make one.

A WOMAN AT THE REGISTER'S OFFICE.

Editors of the Revolution:

Being anxious to vindicate my right to the franchise and also to test that right before the proper authorities, I undertook on Saturday night, Oct. 31st, to take the initiative step by registering my name at the office established for that purpose in an up-town district of which I am a resident. I was accompanied by two persons, competent witnesses to prove that as a citizen I was complying with the requirements of the law regarding registrars. I will state here that I am twenty-five years of age, was born in the State, have lived three years in the city and six days in the district, thus fulfilling the requirements of the law, that persons voting shall be citizens having lived one year in the State and three days in the District.

The office was in a shoemaker's shop. The four officers sat masculinely independent, with hats on and segars in their mouths. As I made my appearance before their honorable body, one of them, a German and a Republican, politely took off his hat, and offered me his chair. I made known my errand. At this juncture one thing appeared significant, every one of those gentlemen, at my approach, instinctively *closed* the books before them. And one of the democrats, a person about my own age, took his feet down from the top of the chair on which they were elevated and, straightening himself up with an air which he meant to be dignified, but which miserably failed, exclaimed, "No, I register no woman's name in my book to-night;" while blank astonishment was depicted upon the faces of all four. Will you tell me, gentleman, said I, on what grounds you deny me the right of registering my name? One answered that it was unprecedented, he had never heard of such a proceeding. Another informed me coldly that only citizens could register and asked to see my papers. I told him I was not aware that persons born in this country, as I had just informed him I was, had need to show "papers of naturalization." And again I asked, "Gentlemen, is there any *law against* my registering my name?" They didn't know; looked at their books to see, guessed there wasn't, and finally appealed to a *policeman* who was present to know if it was the law? Policeman didn't know, but during the twelve years he had been present during the registering of names no such application had ever been made till now. I told him that I was unacquainted with the law, but supposed that officers considered competent to perform its duties should and would be versed in the law requirements of their especial business. As we were debating this subject, a young man, not much over twenty-one, with a suspicion of a moustache on his lip, the slightest suggestion of down where his English whiskers *are* to be, and such fashionably slender apologies for legs, that an "attenuated rattan" supported his feeble steps, came in. Instantaneously obsequious smiles overspread and beamed with genial glow upon the heretofore *glumly* blank countenances of my interlocutors; the books, as if endowed with the spirits influencing their holders, flew open. What is your name, sir? Lived the required time in the state? All right, no sneer here, no asking for *papers*, no reference to tha

high authority of the law—the Policeman. So I asked them why this difference of treatment between this young man and myself? I do not come here to have *you* decide on my right to vote. I know as well as you do that I cannot deposit my ballot as the law stands now. I came to register myself as an applicant for the privilege of the ballot, just as this young man does, and if there is no law against it, I wish you to register my name. Again they said they were afraid of violating some law of whose existence they were not aware, and so refused me. I wonder if they, scrupulous as they are of overstepping some law which trammels and hampers women in her life work, are as careful for woman's sake to keep all other laws in which her welfare is involved?

During the conversation, they asked me it I believed in Woman's Right's. I answered them as I thought best; but here I ask, why should they ask me concerning the articles of my belief, any more than the slender youth who represented masculinity? They were not anxious concerning his views of man's rights or woman's wrongs, and had they inquired, it would only have been considered an impudent meddling with what was none of their business. Hoping that other women may have succeeded where I so utterly failed, and that before another Presidential election our right to the franchise may be established before the law,

I am faithfully yours, ***

THE INDIAN WARS.

The following letter from Bishop Whipple of Minnesota was sent by him to the recent Indian Commission that sat in Chicago. Our present fearful relations to the now scattered, wasted and peeled sons of the forest, should give the testimony of the eminent bishop great weight, considering, too, how well qualified he is to be heard on the subject:

Tremont House, Chicago, Oct. 7, 1868.

Gentlemen: I write to you freely, as to a Commission appointed by the nation to examine and redress wrongs which have been inflicted upon the Indians, who are wards of the government. Your commission was appointed at the earnest request of Christain men who have vainly attempted to secure justice to the Indians. To you we all look, and of you the nation will require a strict account. I feel more keenly this history of shame, because it casts a foul blot on the nation's honor; because I believe God is just and will require that we shall reap exactly what we sow. The sad experience of a century ought to teach us, where robbery and wrong are the seed, blood will be the harvest. I am aware of the fearful clamor for vengeance which rises along our border. I know by the bitterness of my own experience the horrors of savage warfare. I have too many friends in nameless graves to offer one excuse for savage violence. But even this does not and cannot release us from the claims of justice, of humanity and of our fear of God. We are making history, and as true as God's words are true, if we continue the course we have followed, His curse will fall on us and our children. There is no question that our Indian system is a blunder—more than a crime, because its glaring evils would have been redressed if it had ever been calmly considered. We recognize them as nations, we pledge them our faith, we enter into solemn treaties, and these treaties are ratified, as with all foreign Powers, by the highest authority in the nation. You know—every man who ever looked into our Indian affairs knows—it is a shameless lie. The treaties are often conceived in fraud, and made solely to put money in some white man's pocket. We send them agents, knowing at the time we send them that they must steal, that they cannot and will not live on their pittance of salary. The agent and his employees are appointed as a political reward for party service. Then follow fraud in contracts, pilfering in annuities, violation of solemn pledges and frequent removals. The savage is thus left without law to protect, with no incentive to labor, with harpies to plunder, and vice and crime holding a carnival of death, until, maddened with frenzy, he wreaks his vengeance on innocent people of the border. Then follow our vain attempts at redress. Instead of calmly looking at the cause of the war and redressing wrong, we Christian men wage a blind war, often destroying our own friends, and, it has happened that we have wantonly murdered helpless women and children. We spend millions, we kill ten of our own men to one Indian, and finally settle down on the Devil's own idea that our only hope is in extermination. There is only one Being who can exterminate, and a nation with a half million of graves over which the grass has hardly grown ought to learn this truth. I admit all you can say of the difficulty, but I do know that if we give God the will he will find us the way. The army may and must protect our people. It is a false protection if they repeat scenes which have taken place, and which only served to arouse into tenfold more of hate all the passions of a savage race. In many instances, if time were given, or if friendly Indians were employed, murderers would be given up by Indians themselves, and if not, we should war on the guilty. The people know that it is cheaper to feed than to fight Indians. There is a great heart in the Saxon race, which although slow to act, will redress wrong. The Indians can be taught to labor. They can receive the Gospel. I know of no heroes among our own race of greater fidelity than some of these poor Indians during the war. I will not detain you longer. If you will allow me, I will forward to you in writing details of the history of the Sioux war, and the operations of our Indian system in Minnesota, which I made verbally to-day. Permit me to assure you of the sympathy, aid and prayers of many who pity the helpless, and who believe that their cry ascends to God. Yours, respectfully,

H. B. Whipple.

LOBBYITES.

Boston, November, 5th, 1868.

Editors of the Revolution:

I have never been an advocate of Female Suffrage, or Woman's Rights, having been blessed (cursed?) in never feeling the need of either.

A few weeks since, while I was in Washington, I met an influential man, one whose name is as well known as any in that city of notables and was unwillingly drawn into a discussion on the subject of Female Suffrage, and among the strong arguments against it was this: Women now influence the votes at the Capitol in a great degree; in fact, we are beset by *these lobbyites* on every occasion; they are a —— nuisance, and they have great power and influence and frequently bring about the election of the very men whom we don't want and who are totally unfit for anything except to squander the public money. Being verdant from the moral "Hub," I replied, "Well, why don't the wives and daughters of the men who are fitted for these places have just as much influence as the wives and daughters of these unprincipled men?" "Wives and daughters," sneered the gentleman, "they are not their wives and daughters but 'Lobbyites' and 'tis true," said he, 'that these women, handsome, well-dressed, and intriguing, rule the country." "Do you tell me this, Judge, as a fact?" "Yes, 'tis God's truth," he replied, in great heat and indigation. "Why do you not prevent it?" I asked. "We cannot prevent it, 'tis a custom so long and well established, that he who attempts to put a stop to it is laughed at for his pains, and accused of wishing to do so, simply to strengthen his own party."

I am slow to anger and not very excitable, but this helpless reply of one who is himself in power aroused every drop of free blood in my veins to a fiery indignation. "You admit," I cried, "that these unprincipled women have a power almost unlimited, that they can induce men to vote almost as they will, and you are powerless to prevent it! They put into places of trust men who squander the People's money, and betray the People's trust, while you look helplessly on, and deny to your wife, daughter and sister the power (the ballot) to protect themselves and you against these women lobbyists, who have this power without the ballot! I am ashamed of you. I am ashamed of myself for my own past blind stupidity. You have aroused a spirit within me that will never rest until every woman has the power to raise her voice and cast her vote to put into office honest men or women who will scorn to be made tools of by parties or cliques, and who will refuse to listen to or be influenced by lobbyists of either sex; men or women who will stick to the Right, come life or death.

Yours indignantly for Universal Suffrage,

Elizabeth La Pierre Daniels.

Much matter already in type crowded out.

THE PULPIT AND THE WORKING WOMEN'S ASSOCIATION.

Last Sunday evening, the First Universalist Society of Brooklyn took final leave of their church edifice in Monroe Place—having disposed of it to the Swedenborgians—and intending hereafter to worship in Fort Green Place. Rev. Henry Blanchard, the pastor, preached a most eloquent and earnest sermon in defence of the pulpit as a necessary engine of progress. He maintained the need of a class of men set apart from the other business and professions of the world, whose peculiar vocation it should be to preach the Gospel, and that no other means could be made to take the place of the *spoken word* in regenerating the world.

In his farewell to the sacred edifice in which, for eleven years, it had been his office to proclaim God's word to men, his eloquence reached a sublimity we have seldom seen equalled in the pulpit—or out of it.

At the close of the sermon, among other benevolent objects recommended to the liberality and support of his people, he particularly mentioned the "Working Woman's National Association." He also made noble allusion to Miss Anthony, its President, and to her self-sacrificing, untiring labors for the emancipation of women. Mr. Blanchard's sympathies have always been with the oppressed and suffering, and he is ever ready to extend the right hand of fellowship to all persons or associations whose mission it is to elevate and emancipate this large class. We are happy also to state that the Rev. gentleman is gloriously sound on the question of Woman Suffrage, and that he has promised to give the "Working Woman's Association" his hearty endeavors to further its interests, and has engaged to speak for them in such place as they may designate before many weeks have rolled by. Kate Sandford.

BOSTON WOMAN'S SUFFRAGE CONVENTION.

The Boston correspondent of the New York *Times* writes as follows of the coming Convention in Boston:

On the 18th and 19 inst. "the thoughtful men and women of New England" are to meet in Boston to organize a permanent association for "the wise, systematic and efficient advocacy of Woman Suffrage and its kindred civil and political rights." It must be confessed that the signs of the times indicate the near approach of a recognition of womanhood. Conversing with a woman the other day on the subject of Female Suffrage, she remarked that, as for the politicians, all they do is to discuss the difference between tweedledum and tweedledee, and get each other on the hip by calling the yeas and nays; and that a little seriousness of purpose would act as a great carminative to the *Congressional Globe*. The signers to the call for the Convention are among our most eminent divines and philosophers, and they claim, among other things, that while we have no Nile to overflow and break down the conventionalities of society, we are threatened by a destructive overflow of the Niger, or something to that effect. The decision in England that the common law of that country gives women no right to vote does not discourage the "thinking" ones on this side of the water. They claim that England is "old fogy," and that it is in the nature of things for America to lead in all great "revolutions." It is hoped by the friends of the coming Convention that such an influence may be exerted by its deliberations as shall be productive of ultimately securing a recognition of womanhood.

Vigil.

Good Examples.—Sarah Colt, a little girl eleven years of age, started the Sunday school enterprise in the city of Paterson, N. J., some seventy-four years ago. She collected the children of the factories and taught them from Sunday to Sunday, until she had as many as sixty under her personal care. This she continued for a series of years, until she left the city for a season. When she returned she resumed her labors and was a teacher of youth for forty years. She is now eighty-five years of age and still living in Paterson.

It is said that in many parts of Germany Sunday schools are entirely unknown. Two ladies in Berlin recently organized a school with three scholars each. They now number 200 boys and girls, and other schools are starting in the city.

In European Sunday schools, Reading, Writing and Spelling, and often the rudiments of Grammar, are taught.

SILVER MINING.

A LETTER FROM NEVADA.

SILVER SPRING, Lander Co., Nevada, Nov., 1868.

Editors of the Revolution:

THIS thriving town is situated in a sink, on the south side of White Pine Mountains, and is one of the centre points of the most extraordinary mining district that has been located in this country, if not in the world.

The principal developed mines are located on and at the south-east base of Treasury Hill, at an elevation of fifteen hundred to twenty-five hundred feet above this point. On the first level break, at an elevation of fifteen hundred feet, are located the celebrated "Keystone," "Eberhardt," "Defiance Shaft," and the "Blue Belle;" the ore assaying from three hundred to twenty odd thousand dollars. The Keystone produces, by the ordinary wet process, from $500 to $1,300 per ton. In handling this ore, which is of a very brittle nature, a residue is left, which is run through a coarse screen, and yields by mill process from $750 to $1,300 per ton.

The Eberhardt mine is the wonder of the age, yielding ore that works from $1,000 to twenty odd thousand dollars. The ore from this mine is selected with great care, that assaying over three thousand dollars per ton is sacked and stored away for smelting (for which purpose there are two smelting works being erected), the ore assaying less is being worked by the ordinary mill process, and yields, on an average, from $1,000 to $2,000 per ton. Fifty tons of the ore from the Eberhardt yielded sixty-one thousand dollars. Offers of three to five dollars per pound have been made for the selected ore. Gen. Page, who is erecting a ten-stamp mill at this place, offered the Eberhardt Company one hundred thousand dollars for what second class ore they had out on the dump. The offer was declined. Of the first-class ore this company has on hand what will produce, at least, two hundred thousand dollars.

Immediately adjoining the Eberhardt, a party encroached on these grounds, and sank a shaft under the name of "The Defiance," which has yielded ore as rich in every respect as that from the first-named lode, and continues to do so with every prospect of an abundance of the same kind. Six tons of this ore were milled in the ordinary way, and netted nineteen hundred and forty dollars per ton.

A little to the south-east of the "Defiance," the "Blue Belle" is located, and yields ore in every respect as rich as that from the "Eberhardt" and "Defiance."

From this point you ascend a very steep hill, and come to what is called the Treasury Hill Flats, where the many locations, and shafts being sunk, remind one of a honey-comb, there being so many of them. To the right, at a higher elevation, is the noted "Aurora." To the left as you descend the hill, you come to the "Snow Drop," which has already yielded its thousands, and is being worked for more. Beyond this is the "Romulus," which, at a depth of fifteen feet, yields ore that works nett $490 to $500 per ton. A little further on, we find the "Stone Wall" lode, yielding ore working nett from $400 to $1,200 per ton. Assays of this ore have been made as high as $2,885.24 to over 4,000. Still further on, on the flat, we come to the Genesee and Iceberg, which are so promising that Gov. Blaisdel, of this State, has purchased a large interest therein. And so I might name and describe, until I wearied you, and taxed your credulity.

I send you, by Wells, Fargo & Co.'s Express, to-day, a small box of samples of ore, from the principal developed mines of this district, from which you can satisfy yourselves of all that I have had occasion to write of them. As the mines may become more and deeper developed, I shall make such other selections for you as I may think will fairly represent them.

We have as yet only one ten-stamp mill in operation, which has been running about ten days, producing from the ore from the Eberhardt mine over *five thousand* dollars daily; the mill, during the time, has not been running its full capacity. Otherwise the product would have been near *ten thousand* dollars daily. This result is from the second-class ore and screenings, from which you may infer what would have been the product of a ten days' run of the first-class ore. Taking the result of the first ten days run, and allowing it will be an average product, we have one hundred and fifty thousand dollars per month, or one million, eight hundred thousand dollars a year from one mill.

Notwithstanding the altitude of these mines, the weather, thus far, has been all that could be desired; one would be very unthankful who could desire weather more agreeable. It is as lovely as Indian Summer can be, and, with the lovely weather, we have a daily accession of population and representatives of capital seeking opportunities of investment.

This district is truly the "poor man's" camp. No district has ever been formed in the state that has advantages of development like this.

Politically there is not much to note. What one would have to say of the respective parties elsewhere, is applicable to this district. The same blackguarding tirade that slips so easy from the tongue is in as free use here in the mountains as in more civilized and advantageous places. At a political discussion a few evenings ago, between Judge Pitzer and Senator Stewart, I noticed on the stand your friend and strong advocate, Mrs. Laura D'Force Gordon, and, judging from the feeling of respect that was shown to her, by being on the stand, I infer that the woman's cause is held in high respect, and, to develop that cause, I hope to be the medium of obtaining a respectable list of subscribers to "THE REVOLUTION."

W. G.

POSITIVEISM.

THE following interesting extracts on the Leading Law of Positiveism are from an article in the *North British Review*:

It was in in 1822 that Comte discovered, "in the fire of an ardent imagination"—to use the words of an ardent admirer—"the fundamental law of human evolution, intellectual and practical. By means of it, political reorganization obtained a positive basis, and modern renovation was assured." It was with this law he commenced his *Cours de Philosophie Positive*. The true nature of his philosophy could not, he said, be understood without first of all throwing a *coup d'œil* over the progressive march of the human spirit regarded in its totality. The great "fundamental law" which resulted from this survey he announced in the following terms: It (the law) consists in this, "that each of our leading conceptions, each branch of our knowledge (or knowledges, to use a convenient word employed by Sir W. Hamilton) passes successively through three different theoretic states: the theological or fictitious, the metaphysical or abstract, and the scientific or positive.

THE RELIGION OF HUMANITY.

From his earliest youth the idea of the necessity for social reconstruction—fostered by the influence of St. Simon—was paramount in the thoughts of Comte. The prevalent confusion and anarchy of society could be only overcome by the constitution and assured supremacy of a new spiritual power exercising an authority over nations and men similar to that exercised by Roman Catholicism in its palmist days. We find this idea in the earliest of Comte's smaller works: and indeed he must, when a mere boy in his teens, have succeeded in emancipating himself from all the theologies and "effete spiritualisms" he saw around him. It might be interesting to examine the circumstances of his youth, which impelled him so soon to the conclusion that the force of theological motives was finally exhausted, and that it had become necessary to substitute purely human motives, and to build up thereon a new science of morality and politics. Doubtless his native arrogance, we may almost say insolence of disposition, which made him generally rebellious against all authority external to himself, was a main factor in the case. With such a disposition at all events he began his life-work, elaborated a system of scientific knowledge leading up to the new science of Sociology, to which all other sciences were subordinated, and his development of the laws of which conducted him to the conclusion that a still higher synthesis was possible, and that morality, involving the subordination of selfish impulse to the service of humanity, was the final term to which the process of universal generalization led. From this the step to a new religion of humanity was a short one. Religion, in the positive sense, has a peculiar meaning. It must be a religion without a God or gods; and therefore it might be supposed without objects of worship. Not so, however,

COMTE'S CLOTILDE.

There can be no doubt that Madame Clotilde de Vaux was the cause of a development of emotional feeling in Comte, and of a great exaltation of moral sentiment: and that under her influence he was led to attribute more to the sentimental elements of our nature than he might otherwise have done. We need not go into the subject minutely; but Comte being what he was by nature, it was not astonishing, after his separation from his wife, that he should become powerfully influenced by a graceful, accomplished, and amiable woman, whose position in being separated from her husband, through no fault of hers, he viewed as similar to his own. The friendship of the two, was, there can be no doubt, not only pure in character, but morally and spiritually beneficial to both. She was not, unfortunately, a woman whose intellectual nature was developed with her emotional and moral; and hence her influence over the author of the Positive Philosophy was too purely sentimental to be altogether healthy.

CLOTILDE'S COMTE.

But it was certainly due to her that Comte developed so soon as he did what we call a positive religion and a positive metaphysics. Before knowing her he had indeed laid the foundations of the Religion of Humanity; but the supremacy allotted by him to sentiment was, according to his own account, due to Clotilde, who was also, indirectly, the author of many of the foolish fancies about guardian angels, the worship of woman, etc., etc., that became prominent elements of the Religion of Humanity. Her death increased, instead of causing to decline, her influence over Comte. The too short year in which he enjoyed her society became his ideal of all that was lovely and of good report. Naturally, therefore, Clotilde's image became the object of his fervent adoration, and henceforth Clotilde de Vaux herself became to Positivist worshippers what the Virgin Mary is to Catholics.

INCONSISTENCY.

UNDER this head the *Journal of Commerce* discourses thus:

If the *Tribune* expects to put down the ladies of Mount Vernon, Westchester county, by sneers, it will sooner or later find out its mistake. No reform was ever abused or ridiculed out of existence, as we should have thought the *Tribune's* own experience in the reform business would have taught that paper by this time. The women of the country seem to be taking very little interest in the movement of some of the more ambitious of their number for free admission to the dismal contentions and unprofitable rewards of politics. If the efforts of those few were not subject to caricature, and the fair seekers for suffrage thus made martyrs of, in the acutest form of martyrdom, the reform would probably die out. Women themselves, as a mass, not caring whether they have votes or note, there is little likelihood that men will voluntarily make that great change in the organic law necessary to bestow the ballot upon them. But the inconsistent and unprincipled course of the *Tribune* and other leaders of radicalism in first proclaiming the doctrine of universal suffrage for some millions of ignorant blacks, and denouncing all persons opposed to that dangerous scheme as "copperheads," "traitors," "rebels," etc., and then showering derision upon the appeals of educated, property-owning white women for the same privileges—this course is well calculated to goad on the women to louder protestations against the radical policy which ranks them in the scale of beings below the negroes.

Never were women more painfully disappointed than when Mr. Greeley, in the Convention, reported against the expediency of female suffrage. With the beautiful confidence of their sex, they had refused to believe the predictions of more experienced political heads, that the radicals would throw them over at last. Treacherous as they conceived that blow to be, it was at least unaccompanied by those words and looks of insult which are the cruelest wounds for sensitive natures. Had Mr. Greeley or his *Tribune* dropped the woman-suffrage question just there, we should have heard less of that reform since. But so long as the *Tribune* pursues the subject with such small ridicule as we find in its editorial columns of Tuesday, so long will the women continue to rise up and plague the inventors of universal (negro) suffrage with importunate demands for their own "natural rights." The *Tribune* is premature in saying sarcastically of the rebuff of the women of Mount Vernon by the ballot inspectors: "'Tis ever thus we see our fondest hopes decay," and calling it a "new decline and fall." They will be heard from again and often.

The quarrel, as it now stands, is entirely between the women and the radical wing of the Republicans. No other party has, for the sake of securing female influence in politics, held out promises of the suffrage of women. No other party has put itself in the awkward position of declaring that newly-emancipated negroes are perfectly competent to cast votes while white women are not. The attitude of the radicals toward the female suffrage advocates is like that of a man who flatters or makes presents to a woman so far as to justify her expectations that his intentions are matrimonial. The further he goes in his demonstrations of affection before backing out from the situation, the more culpable is he justly held to be. It is because the radicals have

flirted with the woman suffrage movement, and then dropped it at their convenience, that they are to be blamed by impartial spectators, who disapprove of such trifling with female susceptibilities. To the lookers on the whole affair savors of a comedy; but it is fraught with serious consequences to a party which has thus recoiled from following out its theory of universal suffrage as a "natural right."

PET NAMES.—We are glad to see them discountenanced outside of the nursery. The best names are pushed almost out of use by this foolishly fond custom. The New York *Sun* shines down in reprehension on the subject in this manner:

We found it necessary the other day to comment upon the silly fashion which our young ladies sometimes employ in writing their christian names. A detailed report of a fashionable wedding, published in the regular organ of the gay and gaudy world, the *Home Journal*, conveys the information that a young gentleman who bears the noble name of Lionel has just been united in wedlock to a lovely maiden named Jennie, and that among the bridesmaids three were named, respectively, Lettie, Annie, and Gertie.

The young ladies who thus give to public notoriety the pet names conferred on them while they yet bloomed in the seclusion of the nursery, do not mean, of course, to be guilty of vulgarity and impertinence, but they are; and we speak of their fault because it is so general, especially among ignorant and thoughtless people. It is all very proper for Lionel to address his bride by the sweet and affectionate appellation of Jennie, but when the name of the young woman comes to be printed on her visiting card, or in a newspaper, it should be done decorously and simply as Jane. So of her bridesmaids; their right names are Letitia, Anne, and Gertrude, and it is nobody's business by what tender abbreviations or expansions of those appellatives they may be called by their mothers or their future husbands. We don't expect to reform this little piece of social silliness all at once: but by calling attention to it occasionally we hope to enlist intelligent people in our efforts, and thus gradually bring about an era of good sense and good taste.

A CAPITAL SUGGESTION.

THE New York *World* asked last week:

Do Miss Anthony and her friends wish to place the young men of New York under lasting obligations to the elevation-of-women movement, and at the same time afford lucrative employment to females? The *World* answered. A great want of our down-town workers is a cheap, clean restaurant, or rather a number of them. The women who with such praiseworthy energy undertook to fit up and "run" a printing office, would find it far more remunerative and better suited for their tastes and physique to start restaurants of the character described.

We quite agree with our near neighbor about the want of more and cheaper restaurants, and the eminent capability of multitudes of American women to successfully conduct them. As to those women who have betaken to the printing business, in our opinion they have not mistaken their calling, and we hope to see their numbers greatly increase.

JUST REBUKE.—At an agricultural dinner in England, a gentleman rose to reply to the toast of "The Ladies," when from the ladies' gallery came a voice: "Sit down, sir!" He did so with a thump, whereupon a strong-minded matron rose and berated the men for eating themselves, while the ladies looked on with tearful eyes and hungry mouths.

GEORGE THOMPSON, the English philanthropist, is weak in health and seems to be in friends, as the latter could only raise £700 for him after repeated efforts. Monarchies are not less ungrateful than republics.

PHYSIOLOGISTS now say that to be ill-natured is to be sick, and to be sick is to be sinful.

LETTER FROM GEORGE FRANCIS TRAIN.

WHY SHOULD WOMEN THINK MORE OF REPUTATION THAN OF CHASTITY?—THE LONG DRESS IS THE BADGE OF THE WOMAN SLAVE.—WHY DOES MAN FEED WOMAN ON SUGAR PLUMS?—PET NAMES WON'T DO FOR THE WOMAN TYPE SETTING FRATERNITY.—LET US DISCUSS THE CHASTITY OF MEN.

DUBLIN, FOUR COURTS MARSHALSEA,
October 28, 1868.

DEAR REVOLUTION: Don't scold. Should have written, but thought I was coming home. Forgot I was Bastiled for life. You may as well give me up. I shall remain until my character is cleared.

BADGE OF SERVITUDE.

Did woman, in order to debase woman, invent the badge of slavery which she takes pride in wearing? What practical work can woman do in wearing a long dress, playing the scavenger on the city side walk? What would woman say if man wore his trowsers a foot longer than his boots, or his coat tail dragging in the mud? Why do not our women introduce the dress of Greece or China? Woman must break the bondage of fashion, and she will in time. Has she not broken open the doors of two forbidden palaces, Literature and the Drama; both close corporations, like the ballot-box, once, but now as free as "THE REVOLUTION." To-day there are more Rachels and Ristoris than there are Macreadys and Forrests on the stage. Let woman now break open the gate of political freedom and *wait no longer for the good time coming.*

WHY DO MEN FEED WOMEN ON BONBONS?

Custom is a tyrant. Man, teaching woman as a child, of course fed her on candy. Why don't women have "sweeties" for men? Do you not remark that this bonbon habit dwarfs women? A box of French candies, a compliment or two and the last gossip about a Broker's wife, and the "lord of creation" has done his duty. Women ought to feel insulted at being fed on bonbons. *Bonbons* for the stomach. *Bonbons* for the mind. *Bonbons* for the soul. Woman is seldom treated in church or state, law or medicine, society or politics, except in a sexual way, or in feeding her on bonbons. Poetry on the physical system, Novels on the intellectual system and mental or actual adultery, through the eyes or the organs of the senses, brutalize all that is noble in a woman. Man never elevates her, he drags her down to his own animal level and feeds her on bonbons.

By the by why should not "THE REVOLUTION" discuss the chastity of men? How does it happen that the word chastity only applies to woman? Ought not men to be chaste? Why should frailty be the name of Ophelia any more than of Hamlet? Are not men frail? Ought not chastity to be associated with man as well as woman? Pollok, in his Course of Time, represents woman standing on the street corners to ensnare the unwary youth; but I am under the impresion the unwary youth is always ready to be caught. Society, however, requires only woman to be chaste. Pope, a miserable, caricature of manhood, always sneered at woman. And Brougham made it the law of the land that woman, not man, was the seducer. Man was allowed by act of Parliament to have as many bastards as his chaste nature craved, *provided he paid a half crown a week to the ruined mother.* This is Exeter Hall slavery.

In society, chastity goes for nothing. Reputation is everything. Woman fears fashion. The lash of the milliner will drive her to Mercer street rather than not be in fashion. She sometimes gives up her chastity to preserve her reputation and calls it duty. Chastity is virtue. Reputation may be vice. Man fights a duel for his honor and woman sacrifices her virtue for her reputation. Reputation, for instance, of being a leader of fashion makes her live beyond her income, give up chastity to cater to extravagance. All this arises from the false condition of society. Earrings and laces, bonbons and corsets, quack medicines and Restellism are sure to give a woman before three-fourths of a year are gone, the "*Grecian Bend.*"

WHY WILL SENSIBLE WOMEN ADOPT PET NAMES?

Overjoyed at the success of "THE REVOLUTION" among the working women, I am saddened to see woman always set herself at a discount. Man sneers woman down often, because woman lowers her own womanhood. Your meetings so well reported in the *World* (what a jump Marble has made from the low habits and thoughts of Tammany) lose much of their force from the use of pet names among the speakers. When men see the names of Susie, Gussie, Mattie and Kittie (How would Georgie Opdyke, Sevey Tyng, Charley Sumner, Uly Grant, and Jimmy Bennett look reported in printers union?), it reminds them of little children eating bonbons. Pet names are well enough for the home circle and the drawing-room, but in the newspapers and as officers of practical association they look simply ridiculous. Again, the association of pet names is not good. I have been in most of the bad places of the world—the Argyle rooms and French Mobiles of dissipation, and I have always noticed that the denizens of these gay places are always called by pet names. *Familiarity breeds contempt.*

Sincerely, GEO. FRANCIS TRAIN.

REVOLUTION IN RESTAURANTS.—We are glad to see, or hear rather, so many complaints against the present eating-house system. A lady writes to the *Courier Natalie* thus:

There are many needy women who have abundant culinary skill for this work. Beside the pecuniary profit, which would accrue to themselves—cheap, clean restaurants, with well cooked victuals, would be an unspeakable blessing to gentlemen, who, as a general thing, are obliged to lunch or dine at an eating-house. Americans may be said to be a nation of dyspeptics. Climate has something to do with this—late dinners more, but the badly cooked food, which is served up, in up town and down town restaurants has more to do with it than either.

Mr. Corbett, the well known philanthropist of Glasgow, has devoted large sums of money, to the erection of such eating houses in his own city. Both the cooks and the attendants are women, and time has proved the movement a success, and at greatly reduced prices too. This being the case, we hope Mr. Corbett's example will be followed by gentlemen on this side.

COMMON EDUCATION IN ENGLAND.—How well educated they are in England! A country parson one day met one of his parishioners, by name John Cox, and remonstrated with him because his wife never came to church. "Well, passon," says John, "tact be, her be not a Christian, never was a Christian, and never will be a Christian, but her says a prayer every night her gets into bed." "What prayer does she say: is it the Lord's prayer?" "Wel, passon, can't say I ever 'eerd it carled by that name, but her deu say:

Matheu, Mark, Leuk and John,
Bless the bed that I lies on,
Feur carners to my bed,
Feur angels lying a-spraid [aspread],
Teu teu fut and teu teu head [two to foot and two to head],
Feur to carry me when I be dead.
Good night, John Cox."—*Once a Week.*

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, NOVEMBER 19, 1868.

NEW JERSEY WOMAN'S SUFFRAGE ASSOCIATION.

Just as we go to press, the call comes or the Annual Meeting of the New Jersey Woman's Suffrage Association, to be held in Vineland, on Wednesday, Dec. 2d. Further particulars next week.

HESTER VAUGHAN.

Not long ago, one day a pretty English girl, poor and friendless, was wandering in the streets of Philadelphia, seeking employment. Seeing a respectable-looking man, she asked him if he could tell her where she could find a good place to work. Yes, he promptly replied, he would take her to his country home. So she went with him and remained in his family several months.

But alas! her protector proved her betrayer, and she was turned into the street at the very time she needed shelter, love and care. With the wages she had saved, for she was an industrious, frugal girl, she took a small room in a tenement house, and there, in the depth of the winter, without a fire, a bed, or one article of furniture, with no eye, save that of Omnipotence, to witness, and no human heart to pity her sufferings, she laid one morning with a new born child, exhausted on the floor. In vain she had called for help, no one heard or heeded her cries, feverish with pain and thirst, she dragged herself to the door to beg some passer-by for water, and when, at last, help came, she was found in a fainting condition, and the child dead by her side. She was taken to the station house, and soon after imprisoned for infanticide. Tried and condemned, with most inadequate proof, she now lies in a Philadelphia prison waiting the hour of her execution, and in the great State of Pennsylvania not one woman has protested against the barbarism of this whole procedure, nor petitioned Gov. Geary for the girl's life. In the name of womanhood, we implore the mothers of that state to rescue that defenceless girl from her impending fate. Oh! make her case your own, suppose your young and beautitul daughter had been thus betrayed, would it not seem to you that the demands of justice should take the life of her seducer rather than her own? Men have made the laws cunningly, for their own protection; ignorantly, for they can never weigh the sorrows and sufferings of their victims. So long as by law and public sentiment maternity is made a disgrace and a degradation, the young and inexperienced of the poorer classes are driven to open violence, while money affords the rich the means of fraud, protection and concealment.

How can a man understand the terrible mortification and sorrow of a girl's life when betrayed into a false step, when in the crisis of her danger, she denies herself, through fear, all human sympathy, has no hope of future love and happiness, when every natural pulsation of the human heart, the deepest and holiest affections of a mother's nature must, of necessity, be crushed in concealment and violence; as the young victim stands trembling and appalled before future exposure, disgrace and degradation?

What a holocaust of women and children we offer annually to the barbarous customs of our present type of civilization, to the unjust laws that make crimes for women that are not crimes for men! Years ago, a large circle in high life was suddenly startled by a Hester Vaughan of their own class, in reduced circumstances, who threw her new-born child into the ocean. God and the angels pitied that pale mother, as she stood alone upon the beach, in the grey light of that November morn. They saw and weighed the human agony in that sad hour, as the young mother fondly kissed the soft cheek of the new-born infant, pressed it for a moment to her heart, then wildly tossed it into the blue waters of a stormy sea. Had God and the angels been the only witnesses, she might have escaped the world's gaze, its falsehood and revenge; for in the Court of Heaven that act was not registered to her account, but to a priest who had fled to foreign lands. Unpitying human eyes had witnessed that sad burial, and the unhappy mother was imprisoned for infanticide.

The day of trial dawned. The halls of justice were crowded; old men and young, wise and foolish, learned and unlearned, virtuous and vicious, all pressed in to get one look at the trembling captive, pale, hopeless, deserted, and in all that multitude not one woman was there to pity her misfortunes, or to shield her by her sympathy and presence. She, too, was doomed; but before the day of execution, the angel of death in mercy opened her prison doors and set her bruised spirit free.

E. C. S.

SCENE AT THE POLLS.

The Davenport (Iowa) *Gazette* tells the following good story:

"Great enthusiasm was created at the Davenport township polls, on the fair grounds, Nov. 3, by a spectacle which would have stirred the patriotic blood of every true-hearted American in the land. In the afternoon a low seated buggy was driven up to the polls by a beautiful young lady. By her side was seated Deacon Gilbert, father of E. S. Gilbert, after whom Gilberttown was named. Deacon Gilbert is upwards of one hundred years of age. He cast his first Presidential vote in 1788, in the state of New York, for George Washington, and has voted at every Presidential election since that year. Miss Holmes assisted the centenarian and patriot to alight, and placing her arm in his, accompanied him to the polls. He handed an open straight republican ticket to the judges. As he did so the bystanders broke into cheers, which did not cease until three times three had been given for the aged republican, followed by three more for the young lady who had accompanied him."

What difference would it have made if the girl had voted also? Is it more demoralizing for a woman to enter the muddy pool of politics leaning on a man's arm under his protecting wing, than to go with him leaning on her arm, under the shadow of her wing (waterfall?).

OUR CHILDREN IN SCHOOL.

As our schools are all fairly started for the year, we would call the attention of parents and teachers to some of the abuses in our present arrangements. We do not propose to speak now of our system of education, of the folly of spending years in the study of the dead languages to the exclusion of science and Belles lettres, nor of the cramming process to which our sons and daughters are subjected; for as the attention of such able philosophers as Herbert Spencer is already drawn in this direction we trust the public mind will not be long in forming wise conclusions. It is of other matters we would speak, of abuses known and seen of all men. Look for example what a spectacle our little children present in the streets, laden like donkeys with books, to be exported to and from school, when they should be free to run and jump and play. After being cooped up five hours with their little brains on the rack, how cruel to insist that they shall study at home, weary and exhausted as they are, with restraint and confinement in the close, impure air common to all our schools. With the knowledge public educators have of physiology, it is remarkable that they should be so indifferent to the practical application of its first principles to life. Moreover, under the present regime, mothers have the teaching to do. They explain the lessons and spend all their evenings in drilling the scholars that recite in school next day. Now, for our part, we would rather hear the lessons and be paid $20 per quarter all round, than run the gauntlet we now do, with our intellectual twigs of various sizes, and orders of development from Xenophen's Anabasis, down to Town's Speller. In school there are teachers for the different branches, but American mothers are expected to understand all the languages, sciences and arts, except the art of making American fathers feel that they have some duty in this matter.

Now we propose to these gentlemen to carry out their own system, which, by their votes, they have foisted upon us, with all its mockeries and miseries, under the name of education, or else give the women of the nation a vote in the matter. They have made as great a failure in our schools as in the government. Everything now goes according to the man idea. We saw one of these lordly Adams teaching a class in physiology a few days since, while the atmosphere of the room was almost equal to the black hole of Calcutta. The flushed faces and drowsy brains of the class showed too plainly that they had breathed the foul air over and over at least a dozen times.

As we thought of the long line of family diseases, of Mrs. Jones's dyspepsia and consumption, Mrs. Smith's scrofula and cancers, Mrs. Brown's catarrh, bad teeth, etc., etc., all thrown out through their unhappy descendants, into the air, to be inhaled by the few healthy, well organized children we noticed here and there, we took the liberty of quietly pulling the windows *down from the top* whereupon, the teacher noticing our movements, threw up one *from the bottom* near two little curly headed girls which brought a draft of air straight into their ears. One hates to be too officious or we would have suggested to the gentleman the danger of such a proceeding. Now, thought we, these little girls will cry with ear ache all night, and to-morrow their mothers will write notes to Mr. —— not to open the windows lest their children take cold, and that will be his excuse for having no

ventilation whatever. After the class in geometry had recited, we asked the teacher if we might give them one problem for solution. Oh! certainly, he replied, whereupon we propounded thus. This room is 30 feet square, and 10 feet high, how many cubic feet of air does it contain? Ans. 9,000. There are 35 pupils who require 10 cubic feet a minute; how soon would all the air be used? Ans. in 25 5-7 minutes.

The 35 pupils should take in 350 cubic feet of fresh air in one minute, which would be 21,000 in one hour and 63,000 in three hours, but as the room only contains 9,000, how often are the pupils compelled to breathe the air in three hours? Ans. Just seven times. Then 35 pupils not only need pure air every minute but they must exhale air from their lungs also, thus four parts of the twenty-one of vital air are destroyed at every breath. As the blood and the air meet in the lungs, not only is a part of the vital air destroyed, but a poisonous ingredient is generated. This poison, called carbonic acid gas, constitutes about three parts in an hundred of the breath thrown out of the lungs, and as it is heavier than common air it would naturally fall to the floor. But the other parts of the air being warmed in the lungs and rarified are lighter than common air, and the moment they pass from the nostrils their tendency is to rise upward, hence the need of ventilators in the upper ceiling.

To breathe air over seven times seems an unnecessary piece of economy when we reflect that it is between forty and fifty miles deep all round the globe. It was to prevent the necessity of using it second hand that it was given to us by sky fulls. Glancing round the apartment, and perceiving that the plaster was broken just where a ventilator should be we facetiously remarked on taking our seat that we were happy to see that some philosophical rat who had no doubt been listening to the lectures in physiology had wisely made an opening where the carbonic acid could escape, and we trusted he would finish his work by making another near the floor that the much needed 350 cubic feet of pure air might flow in (great laughter).

Horace Mann remarks on this subject: "If the air were a product of human pains taking, if laborers sweated or slaves groaned to prepare it, if it were transported by human toil from clime to clime like articles of export and import between foreign countries at a risk of property and life, if there were ever any dearth or scarcity of it, if its whole mass could be monopolized, or were subject to accident or conquest, then economy might be commendable. But ours is a parsimony of the inexhaustible, we are prodigals of health of which we have so little, and niggards of air of which we have so much."

E. C. S.

Lucy Larcom.—This is a real name of a real woman. She has been for several years associated with the Wheaton Female Seminary in Norton, Mass, where the young women gave seventy votes for Grant and two for Seymour, as we reported in "The Revolution," and celebrated the victory so enthusiastically. At present she resides in Boston, and gives her attention to the editorship of *Our Young Folks*, in conjunction with Mr. J. T. Trowbridge. Messrs. Fields, Osgood & Co., will publish in a short time a handsome 12mo. volume, the first collected edition of her poems. Miss Larcom is a native of Beverly, Mass., and her beautiful sea poems are no doubt born of her residence so many years within sound of the ocean.

PRACTICAL SUGGESTIONS.

Scarcely a day passes during which we are not painfully reminded of the difficulties which women encounter, when thrown upon their own unaided efforts for support; of the wretched results of an imperfect, unthorough training for life's duties, and of the need there is for a total change in the manner and aim of their education. A short time since, a lady, the widow of an officer who occupied a high position under government, called upon us for advice in regard to obtaining employment. Left at her husband's death, a few weeks since, almost penniless, she was obliged at once to turn her attention to finding some way of support. Highly educated, she yet lacks the experience requisite to fill any position of employment as a teacher, and as we know this avenue of labor is already overcrowded by those who are in every sense qualified and competent for the position. "That natural resource for woman, the needle," was now her only hope. Applying to women who had formerly been her seamstresses, she found them unable to obtain sufficient work for their own support, and finally attempted making button-holes for a shop, for which she received the remunerative price of five cents a dozen. Discouraged with the result of her trial and dismayed at the prospect before her, she asked us, What can I do? How can I obtain *just a livelihood?* Such cases are constantly presenting themselves to us. In this instance the "struggle for life" will, probably, after a while, when the government gets time, and the red-tape formalities are gone through with, receive some help from the state as a token of appreciation of the services rendered by her husband—until then—what? What, too, is to be done for the thousands who have no such perspective gleam of light to illumine the future?

We would only suggest to this lady to go among the influential and wealthy, the circles in which her position has placed her, and urge women who are able, to give of their abundance to help on our "Working Woman's Association," thus making her one of the agents of the Society. If the women of means would give of their stores, if the women of leisure would give us their influence, and a part of their time—if benevolently inclined Christian women, instead of giving all their "God's money" into the treasury of the church, for the education of *young men*, would devote, at least, a part of it to the help of their toiling, suffering sisters—if they would take example of that young evangel of salvation and liberty to sorrowful, toiling, enslaved womanhood—Anna Dickinson—how soon we should see an organization of such magnitude and means as would enable woman to run no more risk of ignoble dependence or unrequited labor than man does.

Most of those who have passed through the stormy billows of want and have gained by their own brave efforts ever so small a foothold on the shores of self-sustainment and independence, are willing and glad to help according to their ability those who are striving for the same position—but the means of such are not generally great.

A bright, beautiful young woman—just passed beyond the bounds of girlhood—came into our sanctum the other day, exclaiming, What can I do to help this movement on? I have read of the work which is being inaugurated by your Association and my whole heart is with you. Her beautiful face glowed while she spoke, and her eyes glistened with tears. "I can tell you," said she, "that I do sympathize heartily with the women who are trying to extricate themselves from the entanglement of difficulties by which they are hampered and hindered. I have been in the depths myself, and I *know* just what it is to suffer and eat the "scanty bread of unrequited toil." Thank God, I am out of it now! I am independent, and independent, too, by my own effort. Now I want to help in this work. I make $40 a week with my pen, and half of it is sacred to the wants of a mother and sister who are dependent upon me. I will pledge myself to give one-tenth of my earnings to this cause." Noble girl! How her enthusiasm encouraged us, and inspired new hope in our hearts. Would that the many young, leisurely women who, gifted with the means of doing almost unlimited good, are yet wasting these most precious gifts in aimless pursuits, and the fashion of the world which passeth away, would dedicate these young and teeming years to the advancement of their suffering sisters!

H. M. S.

Timothy Titcomb, in a letter from Europe, says:

> Now there are two sights I never can look upon with pleasure, or even with patience, viz: a cow in service as a draft animal, and a woman at work in the field. It is all the result of prejudice I suppose, and I beg Miss Dickinson's pardon, and Miss Anthony's, if necessary; but, really I can't help it. I trust, however, that there will be no curtailment in the variety and diversity of female labor on my account, and, in the meantime, I reckon the cows can stand it if the women can. I am told that when I get to Germany I shall see the cow and the women yoked together and fastened to the same plow. By that time I may have progressed sufficientiy on this great question to comprehend the bearings of such a combination of forces upon the development of woman and the advancement of civilization.—*Springfield Republican.*

Really Timothy's tenderness would be quite affecting, if American women did not chance to know how sedulously he has tried for years, by word and pen, to degrade his countrywomen by ridiculing every earnest purpose in a woman's life, whether for higher education, more profitable labor, or a more dignified social and political status. There are two sights we dislike to see, Timothy on the *rostrum* or in print; and we had hoped when "the American Tupper" went to Europe we should hear no more of him. After being hissed out of Vassar College by five hundred young girls, ridiculed by the American press and people for his twaddle on the Woman question, Timothy need have no fears that his opinions will have any influence in limiting the field of women's labor, or blocking the wheels of civilization; he need not even take the trouble to beg anybody's pardon, because what Timothy says has no influence on any man, woman or child in this country. For our part we should rather be yoked to a philosophical ruminating cow than to such a captious, crotchety, conceited biped as said Timothy. But we do not mean to blame him for talking and writing in his peculiar way, for trying to do all he can to keep his countrywomen down to his level, because it is a great trial to a man to have nobody to look down upon. "Sydney Smith told us fifty years ago that there always had been and always would be a class of men so exceedingly small that, if women were educated, there would be nothing left below them."

We hope that Timothy may be enlarged and liberalized by foreign travel, that he may be able on his return to meet Miss Dickinson and Miss Anthony, without being constantly oppressed and rasped with a painful sense of his

inferiority. This is all he needs to make him sound on the great question of the day.

CULPABLE RETICENCE.

A REPORTER of the New Haven *Register* called upon Mrs. Harper, the forger, in jail, when she demanded to know what he wanted. "To see you," he said. "Well, you have seen me, and that will do." To other questions she replied, "I am nothing but a woman." The reporter adds:

She refused to give us anything of her history, and we have been at our wit's end to obtain what little we know of her. She is apparently 35 years of age, although she says she is only 28. She was married some years ago, and has two children in New York. She would not lisp a word about her husband.

Of course, this woman being a criminal, her life and all the items of its history become the property of the public. The solitude of her cell may be and is invaded by reporters—panderers to the unhealthy appetite of society for the most baneful kinds of gossip and scandal. Her refusal to give the reporter anything of her own or her husband's history, and her remarks to him, show that Mrs. Harper, however guilty she may be of the crime of which she is accused, has dignity of character, and a scornful appreciation of her position as "nothing but a woman. It is not needful that the story of her life should be published to make us understand many of the temptations which may, and probably have, beset her. Men, with all the aids and encouragement to honest livelihood that the law gives them, are tempted to, and do, lie, steal, forge and commit all sorts of crimes against the law which is made by and for them. Is it any wonder, then, that women, who do not make the laws, who are hampered, hindered and enslaved by the law, should also be tempted and fall?

A RELIGION OF WORK.

WE are indebted to Messrs. Adams & Co., Boston, publishers, for a copy of Proceedings of the Free Religious Convention in Boston last May, which should have been acknowledged before, but accidentally it was mislaid. It is handsomely produced and well filled with the doctrines and defences of this new, and needed dispensation, if it will accept and adopt in action the following remarks by Mr. A. Bronson Allcott, of Concord, Massachusetts:

I have seen many charmed days, and shared a sublime hope; but this, of all days which I have yet seen, is the most sublime; because it not only speculates in the most transcendent way, and absorbs all thought and all peoples, and all races, and all bibles, but it looks to practice; and you will all be disappointed if it end merely in convention after convention, annual meeting, like this, after annual meeting. You say: "Work, work, work! Work lovingly, work deliberately, not wilfully." * * * Therefore, I say, the more modest we are and the less we say about our religion, the more we shall possess. It is too fine a thing to talk about; it is a precious thing to live by, and to show in action. So, in my judgment, my friends, we have had almost enough of talk; we want action; and as I have now but a little while to stay on any platform in this world, perhaps it will delight me as much as any one to take part in the action which must follow. So fine, so sublime a religion as ours, older than Christ, old as the Godhead, old as the soul, eternal as the heavens, solid as the rock, is, and only is; nothing else is but that; and it is in us, and is us; and nothing is our real selves but that in the breast.

IN America men exceed women in numbers by a million; and in the West the disproportion is extreme. In California there is one woman to three men; in Nevada, one to eight; in Colorado, one to twenty.

GIRLS IN COLLEGES.

AT a recent meeting of the American Institute of Instruction, at Pittsfield, Professor Bascom, of Williams College, gave important testimony in favor of combining the instruction of the sexes in our colleges. "I am inclined to believe," said he, "that one difficulty is found in that which distinguishes these institutions from our high schools—the absence of young ladies, and the consequent want of that natural stimulus which the more varied contact and motives of a high school afford. The young lady is quicker, more enthusiastic, more intuitive in mental action. She imparts a certain brilliancy and life to the recitation-room. She shames the dull indifference of the careless, phlegmatic male mind. Her lively memory and imagination and perception would enter like yeast into the heavy, torpid mass, which compose the middle and lower half of a college-class, arouse the sluggish young men to a better use of their powers, and cause a little light to find its way into their spirits. Intellectually, as well as socially, young men and young women are the complements of each other; and, divorced in their training, the one class runs to froth and the other to sediment. In no place am I more habitually overborne with a sense of unrequited labor than in the college class. Restore again the relation between the sexes which God has ordained, for which He has made them, and the quick intuition and eager enthusiasm on the one side would blend with the profound reflection and patient purpose on the other."

IDENTIFYING BANK BILLS.

THE New York *Express* says a novel and interesting work is now going on in one of the rooms of the Treasury Department in Washington. It will be remembered that nearly two years ago the Adams Express Company lost a safe containing $204,000, by the burning of the steamer Jacob Carter, on the Mississippi river. The wreckers removed the safe some months since, and received one-third of the par value of its contents for their service. The Express Company then forwarded it to the Treasury Department and Gen. Spinner arranged to have the contents examined, identified and arranged for redemption, the Express Company paying all expenses. To this end, three of the most accomplished and expert lady clerks of the Department have been detailed for the examination. It is a work requiring rare skill and wonderful patience.

The contents were composed of legal tenders, fractional currency, and national bank notes, all more or less charred or burned, some to a perfect cinder, yet these ladies identify notes and pieces of notes which are devoid of any trace of their original imprint, save the indentation left upon the surface of the paper by the press, brought again into relief by the action of fire and water. The work of examination has been in progress about one month, and thirty thousand dollars have been identified. It will take nearly six months to complete it. The government will redeem all the legal tenders and fractional currency, and the national banks all their notes that can be identified.

The *Express* does not tell us what the pay of these patient, persistent toilers in this labor will be; but it is well known that their salaries from the government are not more than half or two-thirds what men receive, though this is by no means the first time they have been set to work which the men there have neither the patience nor the power to do.

SOROSIS IN GERMANY.

SINCE "THE REVOLUTION" opened its voice upon the rights and wrongs of woman, irrespective of color, race or nation, its echoes have begun to return from all the mountains, valleys, plains and prairies of the civilized world. A writer in the New York *World* says a female association was announced to sit at Stuttgart, Germany, October 17, which proposes to avoid all the ordinary Woman's Rights topics, and to devote itself to the discussion of such sensible measures as the following: To teach young mothers the best means of physically educating their children; the establishment of museums of art, literature, and industry for women; reform in dress and an organized opposition to the vagaries and dictates of fashion; the transformation of benevolent female associations into self-supporting and earning female institutions. These objects all savor of common sense, and they begin, as Miss Anthony now proposes in this country, by taking measures to teach women how the things desired are to be done. It will interest women in this country to know that these German women propose to begin their war upon fashion by declaring that nothing is old-fashioned which is found to be appropriate and useful; that no new fashion shall be adopted which does not prove to be adapted to the purpose and to answer the demands of good taste; that no garments or articles of toilet hurtful to the health shall be used; and finally the conventionists propose to inquire if a large saving may not be effected in articles of dress, making expenses more in unison with incomes. There is something very sensible in all these proposed measures, and the proceedings of this reformatory convention will excite attention.

We shall look with deep interest for a report of this Stuttgart Convention.

MADAME AUDOUARD'S CONFERENCES.—The first of the series was given on Wednesday evening of last week in the Union League Club Theatre. All the reports of it are of the most complimentary character. The *Sun* says the audience included not only many of the leaders of fashion, but also a large number of prominent journalists and representatives of literature. Many were there who had been attracted by interest in the topics to be discussed, and many who came from the desire to hear a beautiful woman, who brings with her the air of the highest society in Europe, and whose social influence is felt in the circles of continental aristocracy, while her writings and her ideas have given her a prominent place in the intellectual movements of the day. The remainder of the course are set down for the 17th, 20th, 24th, 27th, and 30th of the present month.

WORKING WOMAN'S ASSOCIATION.—The next meeting of the WORKING WOMAN'S ASSOCIATION will be held on Monday evening, November 23d, at Botanic Hall, No. 68 East Broadway.

Virginia Penny, author of "EMPLOYMENTS FOR WOMEN," a most thrilling work, will address the meeting.

ITS FAVORITE VICTIM.—Blackstone says woman has ever been "the favorite of the English law."

THE WOMAN SUFFRAGE CANDIDATES.

THE CANVASS IN ENGLAND.

NO. VIII.

BEFORE "THE REVOLUTION" went to press the English elections were progressing; in uncontested elections last Monday the 16 th, and contested elections in boroughs, day before yesterday —the 17th. The cable has not yet announced when the country elections will come off. We will inform our readers of the result as soon as possible. we give below notes of the canvass up to date of our last London files.

Thomas J. A. Robartes, we regret to say, has decided not to recanvass East Cornwall.

In Sheffield, George Hadfield is again in the field.

James Whatman is before the electors of the borough of Maidstone once more.

Sir F. H. Goldsmitd has issued his address to the electors of Reading.

George J. S. Lefevre has also come forth for re-election in Reading. The people of Reading should be wide awake on the question of Woman Suffrage, since their representatives are doing what they can to establish it. Success to the Reading Liberals!

Guildford Onslow lately addressed over 1,500 people in Borough Hall, Guildford.

Michael T. Bass has addressed, of late, large and enthuastic meetings in Derby.

The London *News*, in speaking of Thomas Hughes's canvass in Frome, says that he has progressed most satisfactorily, and the result of the canvass, so far as he has gone, is such as to leave no doubt of his being returned from this borough.

Jacob Bright, and the other two Liberal candidates for Manchester, have been attending a series of meetings under the auspices of the Trade Unionists of Manchester.

W. W. Bramston Beach has issued his address for North Hants.

A meeting in Birmingham of over 3,000 people lately voted to give their support to John Bright. It is stated that the canvass shows the return of the Liberal members to be certain, so John Bright is safe.

On October 12th, Lord Amberley spoke at a large meeting in Modbury, South Down.

The *Times* says it is now believed to be settled that there will be no opposition to the Liberal candidates in East Surrey, one of whom is H. P. N. Locke King, a Woman Suffrage candidate. The Liberals gain 560 by the new register, which seems to have entirely prostrated the conservatives of this division.

[In No. 7 of these Notes the name of Hughes got printed Hayes.]

UNQUALIFIED SUFFRAGE.—The Springfield *Republican* is but a representative of thousands of voices of press, pulpit and every public utterance when it says:

> Unqualified negro suffrage will not bear examination, and must eventually be modified; but the circumstances of the situation are so difficult and peculiar that an immediate change is not practicable. All that can be done hereafter, all, indeed, that is desirable to be done is to introduce throughout the country an educational test, impartial with respect to color and sex, by which the suffrage will be limited to persons of some intelligence, whether black, white, red or yellow.

Why cannot the *Republican* be content to stand on that basis, and cease its low flings at the few women who are laboring to the best, and to the utmost extent of their ability to bring about that result?

"LET WOMEN STOP DECLAIMING."

THERE is a lady named Russell, eighty-two years of age, in the alms house at Springfield, Mass., who has five able-bodied sons living, all of them well off.

How silly and preposterous to demand that women shall be trained to employments, and have avenues of labor opened to them by which they may provide for the helplessness and decrepitude of age! How masculine, profane, and transgressive of the laws of God and Nature for them to seek recognition as the legal equals of men, thereby gaining a voice in the government, becoming self-sustaining, and partners of their husbands! What nonsense and wickedness! *Men* will protect them—will take care they shall not suffer—Husbands are sure to live, to provide for and cherish them. Sons will not fail to honor and support them, tenderly caring for their declining years. Surely; for as Miss Dickinson says, "O, benevolence! O, justice! O, magnanimity! thy name is Man!"

THE LIFTING CURE—a Boston Notion—has been introduced here (No. 830 Broadway) by Messrs. J. W. Leavitt and L. G. Janes. The *Tribune* says, "weights and lifting apparatus are so arranged and adjusted as to bring an equal strain upon every muscle of the human frame—the body being slightly bent by stooping and then slowly, gradually straightened, the weights being lifted by a stick held in the hands as the frame assumes an erect position. We have no skill in medication; but thousands of our sedentary workers with brain and quill might try 'The Lifting Cure' with lasting profit."

We looked in ourselves the other day upon this new but certainly very remarkable establishment, and find the *Tribune's* representations more than verified. It is unfortunate that exercise ever has to be sought for its own sake; but in the present arrangements of civilized society it seems necessary, and so Mr. Butler, of Boston, the originator of this new system, has become a general benefactor, as well as successful healer of many malignant diseases.

TRAGEDY.—If "all the world be a stage, and all the men and women merely players," the tragedy falls largely to woman to perform. A London paper says a sewing girl was found there who lived as long as she could on two shillings a week, and then she died by gradual starvation. Two bottomless chairs, a broken table, a heap of rags, and a corpse were all the landlady found in the poor girl's room one morning. Our sewing women need but one more turn of the screw to bring many of them to a similar end, or to a life worse than death. What wonder that they are waking to a sense of their condition, and combining to head off calamity so dire!

A CARD.—Please allow a slight explanation to your kind notice of our "New York Medical College for Women," in last week's "REVOLUTION."

We do not claim to be "Homœopathic." We acknowledge allegiance to science alone; and find here ample room for every honest endeavor. 'Tis time for women to rise superior to petty antagonisms of sect in medicine when interests of far more vital importance are at stake. While we thoughtfully acknowledge the helps and encouragements of all former and present contributors to medical science, we beg leave to think for ourselves, and, with earnest hearts and clear heads, to contribute our part towards advancing legitimate knowledge.

C. S. LOZIER, M.D.,
Dean of the College.

WORKINGWOMAN'S ASSOCIATION.—The meeting last Wednesday evening at 68 East Broadway was fully attended and its proceedings of the most spirited character. Miss Susan B. Anthony was elected President of the Association, by a unanimous and most enthusiastic vote, with a full board of other officers, whose names, together with extended report of proceedings, abstracts of addresses made on the occasion and other particulars, will appear in the next "REVOLUTION."

At a late hour the meeting closed by singing the Doxology:

> "Praise God, from whom all blessings flow."

ADVANCING.—Iowa and Minnesota have at last taken their colored male citizens into the fellowship of Equal Suffrage. Will the newly made voters now help or hinder their wives and daughters in an attempt for the same boon? Last year in Kansas the colored men, ministers and all hands nearly, opposed Woman's Suffrage tooth and nail. So, too, the Colored Suffrage Convention at Utica in this state lately. Miss Anthony sent a most friendly, kindly letter, asking them to include their wives and sisters in their demand, andthe convention voted in quite magisteral style to lay the letter on the table *with only two dissenting* voices! These were Rev. Mr. Loguen of Syracuse and J. J. Spelman of this city. This may help to explain why some earnest women are not willing to admit any more *men* to the right of suffrage, even colored men, until *women* may come also.

QUACKS AND THEIR DRUGS AND DEEDS.—Ohio has a law levelled directly against that infamous class who sell or distribute drugs and nostrums to prevent conception or procure abortion. The act is very explicit in its provisions, and if enforced cannot fail to lessen the disgrace we are subjected to now by the number of beings who make a living by the slaughter of their race. But the law fails in not including the newspapers that advertise them.

ONE GOOD SIGN.—Were there more such instances at the south like this, the case would be much more hopeful. The Charleston *Courier* says that Mr. Wm. L. Brunson, who died in Sumter, last week, bequeathed to his faithful servant, Washington, upon his death, forty acres of land, a mule, a wagon, a cow and calf, a fine stock of hogs and one-half the crop grown upon the farm the present year. Upon the coming of freedom, Washington preferred to follow the fortunes of his old master, remaining with him and conducting himself with fidelity, and so also did the wife and family of Washington.

WOMAN'S REASON.—All the books that have been written on this subject have been written by men, who, with all their boasted reasoning powers, could not arrive at correct conclusions, respecting woman's intellect; they could not see how correct conclusions could be arrived at *so soon*, if they were not through instinct. But woman *does reason* as much as man—and the only difference between the reasoning of the sexes, *is*, that man reasons by stage coach, and woman reasons by telegraph. When woman is as much in the habit of expressing herself metaphysically as man now is, she will trace every step of her reasoning just as accurately.

MARY E. WALKER, M.D.

Dr. or Doctress?—Dr. Gregory has given the world a tract of eight pages to answer that question. He might have been worse employed, for until women are no longer an exception in the profession, it will be at least convenient to have some designation. The Doctor argues that Doctress, Drss., should be the title, because it is neater and more convenient; because Doctor is appropriated to male physicians; because the use of Doctress avoids all ambiguity, and makes it evident at once who is meant; because it accords with good usage, Worcester and Webster both sanctioning it, and many of the most cultivated ladies of the country and scholars, whose opinions are worthy of high regard, approving it; and finally, because it is the title which the Trustees of the Boston Female Medical College prefer. So then, we shall go in for Doctress. The Boston *Traveller* sides with Dr. Gregory, and so does this Editor.

Too Paltry.—The *Liberal Christian* says:

The Massachusetts Convention of Universalists met at Chelsea, Oct. 20, and had a very spirited, harmonious session of three days, doing a good deal of routine work. During the session Mr. D. M. Dodge was ordained. It seems that Mr. Dodge had invited Rev. Mrs. P. A. Hanaford, an ordained and very popular minister n the denomination, to give the charge, and she had consented to do so, and had written it for the occasion, together with a beautiful hymn. But when the time came the prejudice against having a woman take her place in the pulpit and perform a part in the ordination service proved too strong; one D.D. refused to take part in the proceedings if she were allowed to speak, and another objected to having her in the pulpit even to read her own hymn.

Woman's Suffrage.—Keep these phrases before the people: *human rights, equal rights.* Governed implies the God-given right to vote for those privileged to govern. Kansas seems alive to the interests of woman. At the election in Topeka, last spring, there were eighty Votes cast by women. All through Kansas they are permitted to vote upon school matters in country districts. It is lamentable that they did not *all* avail themselves of this opportunity.

Apropos. There has been a war of ideas raging for several years in the University of Michigan, touching the comparative merits of Allopathists and Homœopathists—*big pills* and *little pills.* Dr. Haven, President of the University, recently argued at great length against the establishment of a chair of Homœopathy, and at the same time argued with equal fervor in favor of the admission of women to the university. Young ladies, abundantly qualified, have frequently been refused, and yet the Institution claims to be the People's College. The President now favors the joint and coequal education of the sexes.—*Banner of Light.*

What is a Tirade?—The New York *Times* calls Wendell Phillips's letter in last week's *Standard* on Gen. Grant, a *tirade.* It may be, but will the *Times* point out a single untruth in it? The day may come when Mr. Phillips and the *Times* will agree as cordially on Grant as they now do on Johnson. They once differed very widely on him.

Enigma.—We picked up the following the other day with no mark or name on it, and wil share it with the readers of "The Revolution:"

The laboring masses have one privilege left. They get up at *five-twenty* in the morning, and work till *ten-forty* at night to earn money to pay *seven-thirty* interest to the bondholder. The bondholders get up at ten-forty, take their dinner and wine at seven-thirty, and enjoy themselves until ten-forty at night, when they retire, chuckling over the fact that they have no road tax, or state tax to pay; and then offer thanks to the radical thieves in Congress for the privilege they enjoy over the laboring millions. Can't you see it!

Arrest of a Feminine Pedestrian.—"Madame Moore" arrived in Rochester on Saturday afternoon and in the theatre in the evening created no little sensation. After the close of the theatrical entertainment she visited a gambling hell in St. Paul street, and was there taken into custody. On Monday morning in court, she said that she had been six months engaged in the walking business, and described herself as Mrs. Anna Fitzgibbon, a native of England, aged 22 years. She wore blue pantaloons and waistcoat, check shirt, sack coat, jockey hat, and her neck was tastily dressed with a stand up paper collar and fashionable necktie. Her hair was cut short and combed behind her ears. She says that she can beat Weston walking, and that she has made money in some places and lost in others. Her home is in New York city. She has been an actress in Buffalo. The Justice committed her to the penitentiary.—*Rochester Paper.*

Men make the laws! We should like to know, so long as the price of labor is regulated by dress, why woman should be compelled to wear that dress which commands the lowest wages. What is Madame Moore's crime, for which she is sent to the penitentiary? gambling, walking, or wearing the male attire?

Who Pay the Taxes?—The papers in the interest of capital are boasting that A. T. Stewart (the millionaire dry goods merchant) paid more tax on his income of 1865, than was paid by the people of ten states and four territories, and more than was paid by either one of seventeen other states. To which the Columbus (Ohio) *Crisis* not impertinently adds:

Now, with the *usual* honesty of the party, these papers withhold the fact that for every dollar of taxes that A. T. Stewart pays in any shape on his goods, he adds to the cost of the article *with an addition of from ten to twenty-five per cent.* of an advance thereon, and charges the same to his customers of these same states and territories, that are represented as paying no taxes; so that the industry of the country, at last, not only pays all of A. T. Stewart's taxes, but pays him from ten to twenty-five per cent. in addition for all the taxes paid by him. This is the way *capital* supports the government.

A Serious Thought.—Somebody has well said that "young men should ever remember that their chief happiness in life depends upon their utter faith in woman. No worldly wisdom, no misanthropic philosophy, no generalization can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing else than this—and should put an everlasting seal upon lips that are wont to speak slightingly of woman." And equally important, is it not? that young women should live in the full consciousness that they are as well to *deserve* as to command that faith and confidence.

Big Business.—The papers say, at Erie it took a justice of the peace, two lawyers, six jurors and about twenty witnesses the whole afternoon to try a case in which a little girl, about nine years old, had slapped the face of a playmate.

Religious Liberty in Spain.—Private letters from Spain announce that liberty of worship is proclaimed through Spain. Protestant preaching is publicly held in the convents of the Jesuits, in the Established Churches, and in the public squares, amid the plaudits of the multitude. Bibles and Protestant books are freely circulated.

Gen. Robert E. Lee has a Bible class of a hundred and fifty members in his college, Lexington, Va. So say the papers, but can any body tell what version of the Bible he uses?

A Woman Voter.—A woman actually voted in Lawrence, Mass., at the late election. Her husband is a democrat and intended to vote that way, but his wife, who is said to be at least "*strong willed,*" met him at the door, walked up to the stand with him arm in arm, and compelled the moderator to receive the ballot, which she carried, instead of his; and so the poor democrat had to swell the majority for Grant in spite of himself.

LITERARY.

Leisure Hours, No. 2, has come: O'Dwyer & Co., publishers, Pittsburg, Pa. Two dollars a year. It did not like our former notice, for which we are sorry; but we did not say, nor even suspect that their magazine was "a Woman's Rights advocate." How could we? We are happy to agree with our friends, however, as to educational conditions of suffrage, as they will see by our Prospectus. Nor would we, by any means, have them "make ponies" or even "elephants" of themselves, but we commend them highly for their determination to be "original and comprehensive" in their work as journalists, which qualities will surely go very far to ensure their success.

Exploration of the Nile Tributaries of Abyssinia. The sources, supply and overflow of the Nile: the country, people, customs, etc., interspersed with highly exciting adventures of the author, among elephants, lions, buffaloes, hippotami, rhinoceros, etc., accompanied by expert native sword hunters. By Sir S. W. Baker, M.A., F.R., G.S., with a supplementary sketch relative to the captivity and release of English subjects and the career of the late Emperor Theodore. By Rev. W. L. Gage. Hartford: O. D. Case & Co.

A large, handsome volume of 600 pages, with more than twenty fine illustrations and maps of the country. A valuable addition to the stock of knowledge derived from the long and adventurous explorations of Interior Africa by Livingstone and other recent travellers—enriched by copious indexes, good as guide-boards, at every corner when one journies in unknown regions.

The following are the closing periods of the brief preface which introduces the work:

"I examined every individual river that is tributary to the Nile from Abyssinia, including the Atbara Settite, Royan, Salaam, Angrab, Rahad, Dinder and the Blue Nile. The interest attached to these portions of Africa differs entirely from that of the White Nile regions, as the whole of Upper Egypt and Abyssinia is capable of development and is inhabited by races either Mohammedan or Christian, while Central Africa is peopled by a hopeless race of savages for whom there is no prospect of civilization.

"The exploration of the Nile tributaries of Abyssinia occupied the first twelve months of my journey towards the Nile sources. During this time, I had opportunity of learning Arabic, and of studying the character of the people, both necessary acquirements, which led to my ultimate success in reaching Albert N'Yanza. As the readers of the work with that title are aware, I was accompanied throughout the entire journey by my wife, who, with extraordinary hardihood and devotion, shared every difficulty with which African travel is beset."

Whoever reads this book of travels will never more talk of woman's courage or power of endurance as inferior to those qualities in man.

The Supreme Court of California has compelled a man to pay his wife $2,300 upon a promissory note given previous to their marriage. The question of law involved in the case was a new one.

To be Pondered.—Iowa votes to strike the word *white* out of the State Constitution, but Iowa, in an aggregate population of 674,913, by the last census contained exactly 566 colored male Americans of African descent. Ohio, with 36,673 colored denizens out of 2,339,511, has just voted that colored persons shall not vote by a majority greater than its whole colored population.

THE first college for woman at Cronstadt, Russia, has just been inaugurated, and seventy-three pupils were admitted the first day.

"MEN AND WOMEN."—"REALITIES AND POSSIBILITIES OF AMERICAN WOMANHOOD."—Mrs. Helen Ekin Starrett has prepared and will deliver, during the ensuing season, a new Lecture, entitled "REALITIES AND POSSIBILITIES OF AMERICAN WOMANHOOD." She will also deliver her Lecture entitled "MEN AND WOMEN," which received the most flattering testimonials wherever delivered during the last season. The Lectures, though complete in themselves, are yet closely related, the second being the sequel to the first. Mrs. Starrett will make engagements with Lyceums as follows:

One Lecture.....$100.00
Two Lectures.....$150.00

The Western papers contain many very complimentary notices of Mrs. Starrett as a lecturer. Indeed no one is more generally approved and praised.

THE BENEDICT TIME WATCH.

THE enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1868, to which they invite the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs. Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

THE REVOLUTION.

VOL. II.—NO. 20.

WHAT IS THE TRUE FINANCIAL POLICY?

[THE following interesting paper by John Magwire, E , of St. Lois, a member of the late Labor Congress, was written in reply to the letter of a friend who requested him to give his views of the Financial Question, and sent him Mr. Atkinson's pamphlet for a text.—*Ed. Rev.*]

As requested, I have looked over the pamphlet you sent me entitled "Senator Sherman's Fallacies, or Honesty the best Policy," by E. A.

I cannot perceive much difference between Senator Sherman's fallacies and Mr. Atkinson's fallacies, except that the latter may be more honest in his intention than the former. Without criticising the various propositions stated by Mr. Atkinson, I may say that he as well as Sherman does not found his propositions on a correct basis. If he will bestow as much thought on the study of Kellogg's "New Monetary System" as he has given to Sherman's scheme, and will then carefully read the bill introduced into Congress, January 7, 1868, by the Hon. Samuel F. Carey, entitled "An Act for the Liquidation of the National Debt," he may have a more clear and a sounder idea of the subject about which he has written. His logic may be good above the foundation, but the foundation is bad.

Kellogg, in his Introduction, says: "A good house cannot be built except on a good foundation. The mason-work above may be laid of the best material and by the best workmen, but if the foundation be not sound, and sink at each corner, although the house should not fall, yet this movement of the foundation will distort floors, ceiling and roof from their proper shape, and no patching or propping up will ever make the house a good one. * * * A valuable machine cannot be invented except on true mechanical principles. The stability of a house shows the character of its foundation. The results produced by a machine show the worth or worthlessness of the principle on which it is invented. And with equal certainty the centralization of property in a nation show the character of its *Monetary laws.*" If Mr. Atkinson will first investigate the question as to whether or not our American Monetary System has been established upon a sound and correct foundation he may perhaps discover imperfection at the base that no patching or propping up by argument can ever amend. In order to prove that our monetary system is on a sorry basis and never can become sound until the structure is torn down and put on a solid foundation—it is necessary to go back to the beginning of the government and the forming of the Constitution. After the Colonies had succeeded in ridding themselves of all control over the people by the government of England, and after all other nations had acknowledged the independence of the Colonies, the people were as free to form any system of government they pleased as if they had fallen from the clouds. The people were at that time in the precise condition described by Cardinal Bellarmine. (See Bolmus Civilization of Europe page 292.) "To form a government," says the learned Cardinal, "let us suppose that a considerable number of families, perfectly equal among themselves and absolutely independent of each other, were thrown by a tempest on a desert island. The vessel being destroyed, they have no hope of either returning home or pursuing their journey. All communication with the rest of mankind is become impossible. We ask whether these families could live without government? No. Has any one among them a right to govern the rest? Certainly not. Can any individual among them pretend to such a right? Certainly not. Have they a right to appoint the government of which they stand in need? Certainly they have." But the fundamental principle being once established, Bellarmine allows to society an ample right of appointing the form of government which they think proper. Now ours was the first instance where the multitude were left free to choose the form of government which they might think proper. It was the first instance of a nation being so situated since the establishment of society under the teachings of Christian civilization. Here it would seem God had intended to place the people in a condition where the true principles of Christian civilization could be carried into effect. It was a new position and when they set about forming a government, it is a matter worthy of note that they could not agree among themselves, until it was suggested by some members of the Convention that inasmuch as God had guided and favored them in the trials and hardships they had undergone, they should invoke His Divine aid in their deliberations; and it is a remarkable coincidence in the history of that Convention that they did immediately come to an agreement after having prayed for assistance from Almighty God. And from the fact that we have progressed in civilization beyond any other nation that has lived before us, may we not conclude that our government had the Divine sanction, and therefore could not be destroyed by violence. The government established was upon a new theory, never before adopted by any other people, and was therefore an innovation on all other theories except as regarded the monetary system, but instead of placing this upon a new foundation, and in accordance with the republican form of the government, the old monarchical system was incorporated into the new theory, and it was declared "that no state should coin money or make anything but gold and silver coin a tender in payment of debts." The Constitution does not, however, declare that the Congress shall not make anything but gold and silver a tender in payment of debts. The Constitution declares: "The Congress shall have power to coin money; regulate the value thereof, and of foreign coin, and fix the standard of weights and measures." The states are prohibited from making money: The right is expressly vested in Congress to coin money and regulate the value and to decide what kind of money shall be a legal tender in the payment of debts. The Constitution does not prescribe the mode of coining money or specify the kind of material to be used in coining money; we therefore find that Congress has enacted that four different substances may be used in making money—to wit: gold, silver, copper and nickel. May not a fifth substance be used? The Constitution does not prohibit Congress from using whatever substance it may choose for making money; may not Congress therefore use that substance which is most convenient, since it is not the value of the material that constitutes the legal value of money.

"Money," says Kellogg, "is the national medium of exchange for property and products: It must be instituted and its value fixed by the laws of the nation, in order to make it a public tender in the payment of debts. Certain properties are by law given to some substances which bear the name and perform the function of money. Money has four properties or powers, viz: *power to represent value, power to measure value, power to accumulate value, by interest, and power to exchange value.*"

"The material of money is a legalized agent employed to express these powers: *The powers*

of money, which alone render it useful, *are created by legislation; therefore money can possess none but legal value.* Money is, then, a legal existence, being constituted a national representative of property, consequently it is a public lien on all property for sale in the nation, a public medium for the exchange of products and a tender in the payment of debts. * * * It is a popular error that the value of money depends upon the *material* of which it is made. The value of money perpetually depends upon its power to represent value, and not upon the material, because it never can be used as an article of actual value!"

Now it appears to me that if our statesmen would take these plain and simple truths for their guide, and could forget that there are any other nations of people on earth, they would have no difficulty in placing our monetary system, by proper legislation, on a basis that would enable us, without any want, to enjoy an abundance of all things needful. It is therefore unwise for us to deal harshly with ourselves by adopting a system of political economy founded on a wrong basis. Our monetary system, as founded at the begining of the government, was inconsistent with the Democratic theory, and had, and now has a tendency to practically turn the government into an aristocracy in fact. Sir William Blackstone says: "An aristocratic government may be the most wise, but not the most honest." When government is founded on the aristrocratic theory, those in whose hands the power is placed will be sure to administer the government so as to get control of the monetary power of the nation and use that power for their own selfish purposes. Whenever the king surrenders the power to control the money of his nation into other hands, he is, from that time, practically no longer king, and money becomes king. England, by her masterly statesmanship, controls the commerce of the world, and it would be fatal to her government if other nations should adopt monetary systems that would prevent England from supplying the markets of the world with the products of her manfactories based on her iron and coal. The aristrocratic form of government in England has destroyed her rural population, and driven the laboring masses into the mines and factories. If the factories cannot be kept running, the population must perish or become a charge on the State. In order to keep the factories employed, a market must be found for the articles produced, and it is of the first importance that what is received in return for those articles be of such a substance as can be made available for all needful purposes. If England supply the United States with railroad iron and receive in return cotton, and the amounts balance each other, there might be no need of money in making the exchange. But if England purchase the raw material from America, and pay in iron, she cannot exchange the manufactured articles with Russia for iron. Russia needs the goods manufactured from American cotton, but England does not want Russia's iron; neither will America want English iron in a few years more. Then England, if she depend on America for the raw material, must give in exchange some other commodity than iron. What should that commodity be? If England could not support her population except by running her factories, and there was no other country than America that produced the raw material to keep those factories employed, England would be dependent on America, and the latter could dictate the terms on which exchanges, could be made, and as England had established gold as the only medium of exchange, the production of American cotton could be increased so as to command all the gold in England; and with that gold and the raw material on hand, American manufactures could increase; and, in time, having the advantage in transportation, supply the countries that England depended upon for a market. Such a policy might be disastrous to the English aristocracy by throwing their laboring population out of employment. But English statesmen could see how such consequences could be checked. American cotton was produced by forced labor, slave labor. Slavery being an institution inconsistent with our theory of government, and opposed to the teachings of the Gospel, was a vulnerable point for attacking our American agricultural commerce so as to destroy it. Our statesmen could not see this, and instead of abolishing the institution by proper legislation, so as to preserve the negro labor, they madly went into a war which not only destroyed the slave labor but destroyed the lives of half a million of the white population, and utterly destroyed our agricultural commerce. To bring our American commerce to this condition, England sent missionaries into the Northern states in 1832, who influenced the public sentiment in the non-slaveholding states to mutiny against the people of the slave states.* Slavery had to be abolished at once without giving time for calm legislation. In this instance, our government failed in being the most wise, if even the most honest. England or France never would have suffered half a million of their best population to be slaughtered in order to make a change in their system of government, especially when such a change would receive the sanction of the civilized world. When the war was once begun, England secured all the cotton that could be shipped, and then supplied the Southern army and navy with everything necessary to carry on the war, except the officers and soldiers, and received about one half of all the gold coin in the United States. With that gold England has established cotton culture in Egypt, in India and Asia, where she can command labor on her own terms, and in a very few years can do without American cotton. Meanwhile she has secured the markets of the Indies, of China and Japan so surely as to keep out American competition. The railroads now projected into all regions of the old world where valuable productions can be had, will give England a market for her poor quality of railroad iron when we cease to purchase it.

It may be asked, how can this have any bearing on our monetary system? if gold is the money of the world, must we not follow the established rule? If it were true that no other material than gold can be used as money then we should be obliged to follow that rule. But who is to decide the question as to the material to be used as money? England, France, Russia or America? If it were a question which required the consent of all civilized nations to decide, then they should hold a Congress for that purpose. But such a Congress never would agree as to the material to be universally used as a medium for the exchange of Values, and as a representative of Value. That is to say, they never would agree that all nations should use one certain substance as money to the entire exclusion of all other substances. For while it suits England best that all other nations should not use any substance to make money of than gold, yet gold is used but little in England as money. England generally keeps all other nations indebted to her for manufactured goods, the balance of trade is always in her favor. That balance she insists must be paid in gold, because she has established gold as the money for all other nations by refusing to recognize as money, legal money, even the gold coinage of other nations except at her own standard of value. And while England thus deals with other nations she carries on her own domestic commerce and trade with paper money. That trade and commerce are transacted by using the Bank of England notes as money, and because it is more convenient. But, it will be said, those notes are based on gold and can at all times be redeemed in gold at the bank, and for that reason only, they are equal in value to gold, that they represent gold in bank. But we remember that from 1814 to 1819 the bank of England closed up the Bank, and refused to redeem or pay gold for her notes for a period of five years, yet the notes of the bank during all that time were the money used in trade and were *practically a legal tender.* Did France or America have any complaint to make about the course England chose to adopt? Would England have paid any heed to it if complaint had been made? During the period of suspension, English manufactures prospered as they never did before or since, and why? Because the rate of interest for money was reduced from 5 and 6 per cent. to 2½ and 3 per cent., thereby giving to manufactures and to labor the benefit of that reduction, and England has ever since pursued that policy. That is to say, she has always kept the rate of interest for the use of money at a standard that will enable her manufacturers to make better returns for the capital by keeping it employed in manufacturing, than to lend it as money to accumulate by interest.

Now, our government has adopted a policy just the reverse of England, by establishing a rate of interest for the use of money so high that no branch of legitmate trade or commerce can be made to yield as great a return as money loaned for interest. And, therefore, it is, that the money of the nation is being daily concentrated into fewer hands, and used, not in trade, but loaned out by bankers to those whose necessities oblige them to submit to terms dictated by the lender.

(*To be Continued.*)

We must express our dissent from this.—Ed. Rev.

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Nearly half the entire length of the road is graded and substantially ready for the iron; the rails are now arriving upon the line. The first division, giving an outlet to the coal, will be in operation in 60 days, and track-laying will from this time be prosecuted with the utmost energy till the last rail is in position. The Company intend to have the road in readiness for the Autumn business of 1869.

The Bonds are for sale at 97½ and accrued interest in currency, and may be obtained through bankers and brokers throughout the country, or at the office of the Company, 12 WALL STREET, New York.

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THE MONEY MARKET

was easy throughout the greater part of the week, and at the close 7 per cent. in currency was paid on call. The weekly bank statement is not encouraging to speculators. The legal tenders are increased the large amount of $4,299,486 owing to the release of part of the greenbacks that had been locked up by the bear clique. Loans are decreased $7,492,652, the deposits $406,129 and the specie $291,733.

The following table shows the changes in the New York city banks compared with the preceding week:

	Nov. 7.	Nov. 14.	Differences
Loans,	$256,612,741	$249,119,539	Dec. $7,492,652
Specie,	16,446,741	16,155,008	Dec. 291,733
Circulation,	34,353,637	34,249,564	Dec. 104,073
Deposits,	175,556,718	175,150,589	Dec. 406,129
Legal-tenders,	47,167,207	51,466,693	Inc. 4,299,486

THE GOLD MARKET

was strong and advanced at the close of the week, owing to heavy purchases by stock operators.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturd'y, Nov. 7,	134¼	134½	133¾	134⅛
Monday, 9,	134⅜	134¾	134⅛	134⅛
Tuesday, 10,	135⅜	135¼	134⅜	134⅜
Wednesday, 11,	133⅞	134¾	133¾	134¼
Thursday, 12,	134⅛	134½	133⅝	133⅝
Friday, 13,	133½	133⅞	133⅜	133⅝
Saturday, 14,	134¼	135	134¼	134⅞
Monday, 16,	135¾	137	135½	136⅜

THE FOREIGN EXCHANGE MARKET

closes quiet and steady at 109¼ to 109⅜ for prime bankers 60 days sterling bills and sight 109⅝ to 109⅞. Francs on Paris bankers 60 days 5.16¼ to 5.15 and 8 days 5.12½ to 5.11¼.

THE RAILWAY SHARE MARKET

was active and excited at the close, Erie being the chief feature. The transactions in this stock were enormous, the price advancing from 35 on Friday to 53¾ at the close on Saturday. The "bull" and "bear" cliques have combined together for the purpose of running up prices still higher in order that they may have another chance of unloading upon the public and realizing large profits.

Musgrave & Co., 19 Broad street, report the following quotations:

Cumberland 30 to 36; W., F. & Co., 26¾ to 27⅝; American, 45 to 46; Adams, 48½ to 49½; U. States, 48 to 50; Merchants Union, 21¼ to 21½; Quicksilver, 22 to 24; Canton, 47 to 47½; Pacific Mail, 16¼ to 16½; W. U. Tel., 36¼ to 36½; N. Y. Central, 123 to 123¼; Erie, 51½ to 51¾; Hudson River, 125 to 126; Reading, 100 to to 100¼; Wabash, 57 to 57½; Mil. & St. P. 70¾ to 71; do. preferred, 84¼ to 84½; Fort Wayne, 108¾ to 109; Ohio & Miss., 30½ to 30¾; Mich. Central, 115 to 118; Mich. South, 83¾ to 84; Ill. Central, 141 to 144; Pttts. burg, 85⅝ to 85¾; Toledo, 99¼ to 99½; Rock Island, 106 to 106⅛; North West, 85¾ to 86; do. preferred, 87¼ to 87½; B. W. Power, 14 to 15: B., H. & Erie, 27½ to 28; Mariposa preferred, 20¾ to 21.

UNITED STATES SECURITIES

were more active at the close with an upward tendency.

Fisk & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 113 to 113½; Coupon, 1881, 114 to 114¼; Reg. 5-20, 1862, 106 to 106¼; Coupon, 5-20 1862, 109½ to 109⅝; Coupon, 5-20, 1864, 107¼ to 107½; Coupon, 5-20, 1865, 107⅝ to 107¾; Coupon, 5-20, 1865, Jan. and July, 110⅛ to 110¼; Coupon, 5-20, 1867, 110¾ to 110½; Coupon, 5-20, 1868, 110¾ to 110½; Coupon, 10-40, Reg., 103¾ to 104; 10-40 Coupon, 105¼ to 105¼.

THE CUSTOM DUTIES

for the week were $1,713,000 in gold against $1,977,000, $2,084,097 and $2,390,312 for the preceding weeks. The imports of merchandise for the week were $3,594,524 in gold against $3,363,311, $3,611,663, and $4,999,106 for the preceding weeks. The exports, exclusive of specie, were $2,943,195, in currency against $3,121,997, $3,339,694, and $3,351,454 for the preceding weeks. The exports of specie were $252,050 against $264,829, $1,071,407 and $29,724 for the preceding weeks.

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